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THE SCIENCE OF PHILOSOPHY

FRANK E. LAZOWICK



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To My Father:

MENACHEM ABBA B. M.

CONTENTS

| | |
|--------------|-----|
| Introduction | vii |
|--------------|-----|

Part I: The Seven Dimensions of Reality

| | |
|--------------------------|----|
| Chapter I: | |
| Dimensions;—i.e. "Parts" | 3 |
| Chapter II: | |
| Wholes vs. Parts | 12 |

Part II: Will

| | |
|---------------------------------------------------------------------------------------------|-----|
| Chapter III: | |
| The Will As Such | 61 |
| Chapter IV: | |
| The Will and the Absolute | 70 |
| Chapter V: | |
| God and His Will | 86 |
| Chapter VI: | |
| Morality and the Process of Evolution to the Absolute in Conformity with the Will of God | 111 |
| Chapter VII: | |
| The Seven Attributes or Sub-Wills | 143 |

Part III: The Seven Dimensions Taken Individually

Chapter VIII:

| | |
|------------------|---------|
| A. Faith | 179 |
| B. Justice | 190 |
| C. Love | 204 |
| D. Freedom | 220 |
| E. Beauty | 232 |
| F. Might | 238 |
| G. Wisdom | 244 |
| Notes | 271 |
| Key Concepts | 372 |

INTRODUCTION

To build a SCIENCE of Philosophy neither the use of the scientific METHOD alone, nor SYSTEMATIC thinking alone, nor isolated insights alone, nor a combination of two or three of these, are sufficient, although they are necessary preconditions and great helps for the rearing of the Structure-System of the "Science of Philosophy."

What IS demanded unconditionally is a Set of Ultimates—Dimensions or Principles—a Philosophic "Periodic Table" including *all* the 'Elements' and nothing *but* the Elements—a Set of Rubrics, a Table of all the real Categories of Reality (with the sub genres of each)—and none else but them.

Moreover, the Wholes, of which these Dimensions-Categories are Parts or Aspects, must be designated AS SUCH, whether these Wholes be the Whole individual Person, the Whole of Society and/or the Biosphere, or God—the Divine Correlate of Reality as a Whole.

And if we can obtain a "Consilience of Inductions," of Dimensions, among these three 'Wholes' comprising all and the same Dimensions-Categories, and these alone exclusively, then our "Hypothesis" is immeasurably strengthened; the Whole of Reality and Truth is exhaustively charted, and found to be consistent, coherent and isotropic. Nay, more! The Manifold of Reality, beginning in Chaos and ending in the Absolute ORDER, will be found to be a 'Homogeneous Pluralism' integrable into a Monistic Universe, isotropic, synechistic and enkapptic.

It will be found that my "Selection of Dimensions" (exhaustive and exclusive) supplies that desiderated need of the projected SCIENCE of Philosophy. Let those who can add, subtract, replace or modify, to or from THESE speak up!

It will be found that my "Framework of Dimensions" provides a conceptual Structure in which can be housed harmoniously, gracefully and economically more, many more, of the basic, important and ultimate human Cultural Concepts than in any other alleged "System" of Philosophy heretofore produced.

The wish for, and the trend towards, the discovery of such a Paradigm of Dimensions equally valid for all the Sciences and all Areas of human experience-endeavor and all of Reality are patent everywhere in our Philosophy books, in Sociology, History, Theology, Education, Biogenetics, Paleontology, etc. And some rude attempts have been made—which are to be prized, though wholly inadequate, because they alone follow the right method towards establishing the eternal, rock-bottom foundations of a SCIENCE of Philosophy.

The mere presentation of (our) the SEVEN Dimensions, *as such*, in their role of Trait-Dimensions of the integumented, individual organism-personality, ipso facto and automatically solves a difficult problem (pseudo problem, rather) in Philosophy, namely: Is Moral growth-development a matter of individual self development (and self-*evolution*, if the protoplasmic individual is considered) only, a private intra-personal enhancement confined to the biological organism as separate from other individuals and autonomous, or is Moral conduct, behavior and growth altruistic primarily, not selfish, with the emphasis on Society's existing Law, Commands and Demands?

Each of the SEVEN (including Might, with its aspect of increasing power and ability to withstand emotional strains and stresses—stresses induced in *inter*-personal relationships and situations) each considered as inner powers rooted in the separate organism is seen simultaneously to constitute an inter-personal, social relationship, an objective entity, which individuals participate in, and must master or adjust to. It becomes evident that in developing one's own powers (these Seven of mine), selfishly, as it appears, one is developing powers that pertain to isomorphic *inter*-personal relationships. And in adjusting to Society one is developing *those* (Seven) privately-owned, inner Capacities required by one and all to deal satisfactorily with Social affairs and relationships—Moral dealings!

And not only that, but on examination one cannot but be impressed by the fact that these Seven Dimensions (of ours)—in the guise of Traits-Capacities of the particular private individual—are Absolutes, eternal entities in themselves, whose intrinsic, inherent Value is permanent and worthy of cultivation for their own sakes as worthy *Moral* Causes—Causes-entities that are indivisible objects—objectives (such as, for instance: Justice, Wisdom, Freedom, etc.). And therefore Justice—or Freedom—does not mean Freedom for me not for him, Justice and Love for me but not for others, but, rather, they each mean and denote an impartial (but not impersonal) cultivation of these Seven

interpersonal, transpersonal Value-entities for their own sakes and for one and all men. Justice, for example, as a Good-in-itself, if cultivated properly by each person is bound to redound to the benefit of *all* and each.

The length of the text of this treatise has necessarily been kept at a minimum—to display at one look, as it were, the plot, thesis, and total configuration of the entire comprehensive panoramic view and the unitary, simple explanation of: the Individual, of Society, and the Absolute. To keep the gestalt-whole of this Interpretation continually in mind detours and digressions, no matter how alluring, had to be shunned.

In the “Notes, etc.” section one will find a great wealth of material—structured material—material that fits in as tissue, organ and muscle on this bare but entire Skeleton complete with all the major skeletal parts. The search for this corroboratory or conflicting material was begun *after* the main thesis had revealed itself to the author. And since these “Notes” did not entail any important modification of the original Thesis I must assume sole responsibility for the text.

PART I

THE SEVEN DIMENSIONS OF REALITY

CHAPTER I

DIMENSIONS;—i.e. "PARTS"

All concrete objects in Being exist in three dimensions: substance-movement (or matter-energy), space and time. But in Reality, which is continuous flux or process—in the Evolutionary Process—changing, evolving yet self-identical or recurring objects and situations develop in *seven* dimensions; and in one patterned total integral dimension of Potency—or Energy—comprising the Seven sub-dimensions of Force alluded to plus an undifferentiated matrix of Energy, all in one structured Energy-System.

Space is here considered as one dimension (though its three directions: length, width, thickness permit measurement of only one or two or all three) because change in only one directional measurement produces a change in the WHOLE of the space-filling single object (its mass, with all that that signifies) even though the other two dimensions remain static. Likewise with Process, progressional-incremental or regressional-decremental: the whole structured integral entity undergoes transformation even when the process proceeds in only one of the Seven Dimensions, with the stipulation, of course, that a minimum critical magnitude of change be made. (Quanta)

These Seven Dimensions of dynamic Process and of Being characterize all objects—being universally and eternally valid and inviolable—from the sub-atomic particles to humans and their Societies (which themselves—wholes—also are continuous variables) in varying phases forming a continuum from the most rudimentary to the most advanced depending on any particular single object's relative position in the calibrated range-scale of evolution and in the phyletic scale; and (the Seven) manifesting themselves most legibly and elaborately in evolution's highest products, viz: men and Communities of men.

Hence: man, beast, plant amoebae, organic and inorganic matter, things and events—comprising together all that exists, and including

all individuals plus each and all of their total environments (to which or rather between which reciprocal adjustments take place incessantly) when undergoing increasing diversification into species and as individuals, and on being raised higher and higher in the evolutionary hierarchy—concomitantly and ipso facto illustrate or entail a parallel diversification and enhancement of the Seven Dimensions of Reality and raise these seven differentiated Potencies—emerging from a common global embryonic integral energy-mass or genus and returning in reintegrated unity in a higher single force-entity—to higher potentials and levels.

Developing persons, growing things or developing events can no more divest themselves of these Seven eternal Dimensions than can matter divest itself of space, time, movement and extension, and become “external” to them; and no more than living things can persist without sustenance or without self-reproduction.

Take the attributes of a person, his major dispositions, focal-affective tendencies, and attitudes, or ponder the several Institutions of man and the distinct basic principle distinguishing and identifying each; consider the anagogic-katagoric faculties, or the diverse values and standards of value cultivated by or domiciled in the individual man or Institution; reflect upon man’s major instincts, intuitions, emotions, sentiments, traits, intervening variables, propensities and capacities and regard them as vectorial forces, attend to the distinct ends, aims and goals of corporate entities and of single persons and the interests, desires, conations and motivations driving them on in search and in pursuit of those objectives—and sure enough—lo and behold!— in all these ultimately, inexorably the same Seven energy-forms emerge—clearly and unmistakably—corresponding to and coinciding with our Seven Dimensions of Reality. Only these and nothing more; no more, no less!

Why?

Because in ALL individuated creations, creatures, or concrescences these and these only—exist and function—in various grades or levels—in and within differently patterned organic unitary wholes—and these elements only constitute the necessary componential factors or force-elements of all concrete individual integral objects or individual and corporate persons.

What differentiates one entitential being from another are: firstly, the absolute magnitudes and amplitudes of the mass-force factors; secondly, the relative magnitudes of the intra-personal Seven force-

forms (and the relative dimensions of their numerous sub-forms) different in kind and different in degree of development each from the Six others in the same subject; and, thirdly, (different from but in part dependent upon the first two) the unique manner in which these parts are constellated, synthesized and compounded together—the degree of firmness of integration (“Integrational Status”—Angyal.) of the sub-elements (irrespective of their individual magnitude)—into an entelechial constitutionally patterned unique more or less harmonious whole making it different from any other organic whole in quality (intensity), quantity (extensity), direction (protensity or Proception) (Buchler) and physiognomic architectonic pattern-structure.

The final objective common-denominator useful as an absolute norm or standard of comparison for all varieties of individual objects entities is the total over-all energy-potential possessed by each; which **POTENTIAL** includes energy-productivity capacity, (power-plant production capacity), energy accumulation and storage capacity, energy utilization capacity (which includes the capacity to acquire impulsively, release explosively or acquire and release gradually that all-important **ENERGY** properly (Bergson).

Now, perception, emotion, conation, volitional intent and will (engaged in executing some more or less irrevocable act or decision) are all components or moments of consciousness in all of its graded levels and of experience in all its forms, being usually stronger and involving the self and committing it in greater degree in the order named, though not necessarily arising and progressing in that successive order temporally, nor in separate distinct discrete form and phase. And whenever a psycho-physical need or tension appears it must be described as manifestation of increasing or decreasing energy moving along either one or more of our Seven possible channels or along that central-core reservoir of undifferentiated energy held within the organism which is the generative nexus supplying the power originally needed by the Seven specialized Faculties but which is not exhausted in so doing either necessarily or even ordinarily but which retains a surplus already produced or stored or possesses the capacity to produce more power when the psyche as a whole-entity in response to conditions that warrant it commands.

Bathmism, progress and growth imply natural teleology, purposive or hormic investment of a measure of energy-capital with the intent or possibility being present of achieving returns in the form of a larger measure of energy or a greater potential, while regress, katagogy

and decadence denote a depletion of energy-producing capacity resulting from excessive consumption of energies with the urgent, unabating demands on the generating-nexus either impairing its capacity to produce and replenish or simply exhausting its limited-capacity without filling all orders—as happens when one becomes immersed in, obsessed with and loses himself in pleasurable but sterile and abortive activities that are not controlled and directed (self-directed) towards the goal of Self and faculty development, expansion and growth, and when he not only enjoys and consumes the interest his energies earn and bring but also encroaches upon the principal or capital itself.¹⁶

Development of tissue, function and appetite proceed together, formation and perfection of organ and organic process parallel the rise and growth of aptitudes, capacities and potentialities. The apriority and prepotency of predispositions to certain types of values only—due to or accompanied by a preexisting sensitivity to, and capacity for these particular values—is seen as ingrained, innate and immanent in the genes and chromosomes of the fertilized egg-cell, and preserved and transmitted from generation to generation in accordance with the Mendelian Laws in gradually ascending or possibly descending order. The latter order may for all long range, practical purposes be discounted, and for four reasons: firstly, the “natural selection” of better breeds (and better individual ingredients and powers) as also the ‘social selection’ of the same and their favorable reproduction differential; secondly, the strong tendency to ‘irreversibility of evolution’ (orthogenesis) in nature and in society and in the individual; thirdly, the ‘Systematic Bias’ in Evolution; and fourthly, to the inherent, intrinsic superiority and allure of the better over the good or the worse—with its clamor for recognition and preference.

In other words, the enduring (pre)-dispositions, the capacities, the special sensitivities, sentiences and sentiments—which include or are synonymous with the Dynamic Tension Systems, the determining ‘tendencies,’ the ‘governing propensities,’ the ‘attitudinal sets doxas,’ the prepotent instinctive responsivities—Seven different types, of course—are inherited as surely and with as much fidelity as are the physical members and organs of the body and the more or less tangible, traceable physical functions and physiological processes.

Now, to ‘get somewhere’ one must start from ‘here’ and ‘now,’ from the point where he is now stationed; to ‘do something’ one must start with the data, with the ‘given’—the given powers he already possesses in some degree. Which means that he can be motivated—tempted—

to obtain in larger amount or better quality only those things for which he already possesses an (innate) inclination and aptitude in various degrees of development and incipency and can be motivated and induced to develop and expand those tastes, talents and capacities with which he is already endowed to SOME extent—some appreciable extent. And since the possibilities, the dimensions of all evolutionary Reality,—internal, private and microscopic and external, public social-macrocosmic Reality—are (by hypothesis) limited to Seven—one is limited or rather determined in his choices, motives and goals to one or more (constituting a constellation) of these Seven differentiated categories of inner-subjective and outer-objective values and goods (or only to certain component parts of these)—and, of course, to the Personality value, the unified uniquely-patterned wholes from which the Seven arise and into which they are re-integrable.

The Seven Powers are actual empirically effective “potencies” if it is assumed that from the moment of conception along through the prenatal foetal growth and continuing uninterruptedly upon exposure to the external empirical posteriori outside world the new organism (life) all the while lives a separate-independent existence—with expulsion from the mother’s body merely instituting a CHANGE of environments not an original initiation into environmental living with its reciprocal adjustments and adaptations between the “I” and the “Not-I.” And they (the Seven Powers) are “PRE-potencies”—or instincts, a priori in nature, if a complete break (hiatus) IS assumed to occur at birth. In both cases we have the phenomenon of tension and search for some as-yet unknown, not-yet experienced satisfying object.

But, whether considered as ‘potencies’ or ‘pre-potencies’—from either point of view—the Phenomenological concept of Eidetics—Eidos—allied with or stemming from the Imageless-Thought school²⁵—where a generalized conceptualizing capacity (based on a single MEANING—as contrasted with an image) is presumed to exist independent of the actual present, met—with concrete being of the objects or objectives of this perceptual-executive capacity—their mere ‘possibility or meaningfulness being sufficient to validate them—plus the ‘Power’ or ‘Faculty’ Psychologies of Christian Wolff, Gall, etc. where the existence of general faculties or powers is assumed and distinguished as such apart from the actual individual concrete performances effected by these presumed ‘powers’—plus the doctrine of the Mneme, the Trace, Engram (mes)—all these, I say, point to general capacities for instantaneous sensitivity and responsiveness to the proper external or in-

ternal stimuli inhering in the person or system—capacities not passive, not dormant but each simply waiting for, searching for, selecting (not idle) its appropriate correlative stimulus and instantly recognizing and actively responding (overtly or covertly) to, it the moment it appears and impinges.

As averred, there must be—there are—Seven only—such differentiated innate and inertial potent or pre-potent mechanisms—circuits of cognition-reaction.

Some authorities affirm the existence of only one instinct (not seven—not McDougall's Thirty-one, not Eighteen, etc., etc.), viz: the instinct of self-preservation (whether with or without the evolutionary interpretation or slant à la Charles Peirce)—and hence, to be logically consistent must presuppose the existence of only one Value able to gratify it (and not my Seven or e.g. Nicolai Hartmann's long list of values, etc.).

This opinion is incorrect or insufficient for two reasons. Firstly, there is no instinct of self-preservation, no life instinct alone, but rather a life-death instinct (Freud's Eros and Thanatos)—death often being deliberately or indirectly preferred and chosen when one's self-transcending evolutionary or even materialistic purposes are hopelessly doomed, frustrated or stultified. Secondly, if undifferentiated this one instinct-value remains an inert mass—a shapeless, homogeneous solid uniformity—without active parts dynamically interrelated and interacting and devoid of various diverse elements and factors capable of being affected by corresponding particular-particularistic values, plural and diverse not singular and alike—undeniably existing in Nature, and in Society with its different diverse value-founded separate institutions. Such simplification suffers the shortcomings of definitions in genus without differentiae. The instinct of self-preservation may be the preponderant determination, but preponderance does not exclude or preclude the actual existence of other determinations (the Seven), especially if these others are constitutive of the preponderant one.

As one must in the realm of values reckon with separate factorial or aspectual componential value-'elements,'—(our Seven)—in addition to being aware of the global and embryonic undifferentiated and the subsequently integrated-whole value of the integral personality of the subject, of the object, molar event or of the structured whole of a socio-political system (corporate person), so, likewise, in the realm of instinct (which are merely inherited or habitual tendencies to crave,

pursue, secure and enjoy those values) must one reckon with differentiated instincts (also Seven) as well as with the whole person-entirety, the substantive agent or personality—the possessor or carrier of that one holoscopic, comprehensive instinct, viz: the instinct of evolutionary self-preservation; and I stress the adjective evolutionary.

N. Hartmann suggests that meristic values—instincts—like Love or Justice—have not only a structure but also a life of their own, apart from the object or person or system carrying or fostering them. They have objective, universal and eternal existence, in some degree or order as surely and as necessarily as do concrete wholes or organic beings . . .

Meristic values are as REAL as their CARRIERS—have as much separate existence as do physical parts or organs like the heart, hands or lungs. Neither the whole nor the part can exist apart from and independent of the other. In life they are homologous, necessitate each other, exist together or not at all, though the several parts each and the whole itself vary in original magnitude, rate of growth or of decline.

It is false to assert that men are different by virtue of possessing different instincts, for they all possess the SAME instincts; they are different by virtue of the fact that these same instincts (the same in essence-category) are of different total potencies, and by virtue of the fact that single ones or constellations of one or more of these instincts develop or deteriorate to different levels in different beings. One or a limited grouping of the Seven essentially equal or equivalent instincts may become so preponderant as to come to exercise control, or coincide with, the core of the Self, and with the central ego-image—and usurp the latter's ideal status of superordinate and hierarchical head—together with the functional prerogatives attaching thereunto, those of mediating, harmonizing and integrating the Seven (or rather, now, the Six remaining) diverse component forces-instincts, and supplant it as direction-finder and goal-setter for the complete person. In such cases the reorganization and remolding of the personality effected raises possibly insuperable difficulty in any possible subsequent attempt to develop all of the Seven energy-forms and develop them equally.

Jung thinks that this remolding (or deformation—as the case may be) of the personality takes place about one's strongest trait or capacity—as a nucleus—while Adler, noting the phenomenon of compensation in instances of inferiority complex would have it occur about one's

frailest attribute. Actually the self does either, depending on circumstances.³⁵

Though intrinsically equal—equal as coordinates in validity, in eternality and in perfectibility, etc., (as empirically demonstrated by their equality of status in their respective public institutionalized forms in the modern Democratic State) the Seven Dimensions actually vary in the degree of their several individual developments in each person or Society; a fact which determines each private or corporate person's unique personal scale of values.

Nomothetically, all Seven are equals, since they are each processes (not just 'substances' but also fluctuating dynamic forces) going on perpetually in some manner, shape or form in all individuals and Societies and all equally potentially capable of improvement to perfection; but, idiographically, they differ in actual degree, phase or level with and in each organic entity.

In this lawful, ordered universe, in organized Society and in the integrally structured individual we discern, and discriminate amongst a fixed number of dimensions—SEVEN—and we label them:

FAITH, WISDOM, JUSTICE, MIGHT, FREEDOM, LOVE and BEAUTY.

Each has a social-civic Institution—or several such—(Selector System, W. Coutu) especially identified with it in which the special dimension or principle is cultivated—as cult—above any of the others it may incidentally be interested in or tied up with.

FAITH—The Church

WISDOM—Universities

MIGHT—Military Establishments

JUSTICE—Courts

FREEDOM—Civil Liberties Organizations, the Press, etc.

LOVE—Family, Charities, Social-Fraternal Groups

BEAUTY—The Arts

These Seven are the basic value-elements which enter into all and sundry combinations and constellations and syndromes—in varying number and in differing quality—to form the entire Value Spectrum; and, similarly, also to form the entire gamut of basic elemental value principles upon which—also in various combinations—the entire Institutional Spectrum extant or possible is based.

And the fact that each of the Seven—and of the Seven only—is able at times to coincide with the central integral whole self (personic or corporate) and to usurp its powers and perogatives bears testimony to the very authenticity and validity of each one of them as eternal in-eradicable dynamic Components of Self and Society and of Reality in general.

CHAPTER 2

WHOLES versus PARTS

A. THE SEVEN POWERS vs. THE GENUS: *POWER*

The above named Seven are, meristic, segmental, fragmental or aspectual, factorial parts of wholes—activities and processes that integral organisms or organically united groups engage in—one at a time (focally), whereas the Whole personic Self is engaged constantly, all the time, and without interruption. The Seven function actively only intermittently.

As stated, they are both active internal-subjective processes—not just substances (having a substantially fixed meaning)—intra-personal and external, inter-personal, inter-group relations and inter-actions. They are anagogic, kinematic—and can undergo change in quantity, quality, direction, velocity. They can be interiorized and exteriorized.

Tho as separate, distinguishable processes, forces and values they are objective reals exerting influences of their own they are, nevertheless, inseparably bound up with substantial agents-persons—or with functioning societies (corporate wholes)—that 'carry' them, engage in them; and a cross-fertilization, a reciprocal determination of careers and destinies, between carrier and carried exists.

As an illustration, take Mr. X and the segmental-value Beauty. Beauty is a potent quality, a potency subject to enhancement and decline. X, possessing this factor in his own person—in a certain degree—changes in this particular respect with time, circumstance and environment; (he changes both absolutely and relatively with respect to his relative Beauty-status amongst his new neighbors and new surroundings—and incidentally, it changes much or little with its transmission from X to his offspring). His physique and looks improve or worsen. Also, X admires Beauty in other people—in things, etc.—he has an appreciation of Beauty as such—a distinct quale, an objective intersensory structural closed (from 'closure,' *Pragnanz*) form-pattern

or gestalt dwelling in works of art, music, the dance, natural scenery, architectural creations, etc., etc. And his sensitivity to, and capacity for, Beauty varies, or at least is variable with time and circumstance—they increase or decrease. And X's final or total capacity for Beauty relative to Mr. Y's depends on X's total existing stores or sources of energy it is possible for him to draw upon to nourish and develop this particular capacity (compared to Y's total energy-potential), and also, on the PERCENTAGE of his total available resources Mr. X is willing and able to and actually does divert to this particular field-process and away from other field-processes of endeavor to specialize in the cultivation of this power of his: his capacity for Beauty. From the cradle to the grave and from ontogeny to ontogeny this Capacity (or any the Seven Capacities) does not remain unchanged, in magnitude.

As with Beauty so with his other anagogic faculties, viz: his Wisdom, his Freedom, etc.—all waxing or waning, as one does or does not proceed with their exercise, in accordance with the Three Laws of Emotions: The Law of Exercise, Law of Effect and Law of Readiness, which are relevant here because each of the Seven Values firing, motivating and occupying the subject's Seven correlative Capacities is felt subjectively as a definite, distinct EMOTION or Sentiment.

But there are certain powers, activities and constructs seemingly segmental also (like our Seven) that actually appertain to the individual or corporate Person as a *whole*—as an indivisible entity in transit continuously not just intermittently—functioning or performed or conceived not in any one—or limited group—of the Seven possible special value-domains but rather in an all-inclusive constellation of all Seven together with the undifferentiated core-nexus of energies the man or the Society possesses.

Holistic realities of this kind are: the Will Power as such, or Ergasia (A. Meyer); the Good; the True! Morality; Moral Power; and functions of the State or of the Individual designated as Economic, Political and/or Religious. Generally, Sex and Mutations are also holoscopic rather than meristic in nature. These are PROCEPTIVE in Buchler's comprehensive sense of the term/concept.

Eduard Spranger and his imitators are gravely in error in joining such alleged personality 'types' or 'lebensformen' as the Religious, the Economic and the Power-bent—which are holoscopic categories—in the same categorial classification with genuinely differentiated, segmental energy-forms, values or/and capacities such as Beauty, Justice and Love.

The Will is a 'resultant' of forces; acting and interacting differentiated element forces combining and synthetically compounded into a separate emergent totality of a unitary force, a self-identical commanding vectorial Power-entity moving auto-telically in its own direction while directing and controlling the movements and rates of growth (or decline) of the *Seven* constituent componential meristic force-elements into paths and levels convergent, congruous, synchronous and parallel with its own.

And that Will and the 'Freedom of that Will' imperatively must be contra-distinguished from Freedom—as such—the latter being a segmental uni-dimensional (social or personic) force-form, one of Seven equal or equally-valid separate energy-forms—while the former describes a condition under which the total personality (core and segments)—operates at optimum or natural capacity and efficiency. Under such a happy set of conditions the Will, i.e. the Personality as an indivisible organic whole is not only free from unwarranted external constraint and foreign domination (and from the vagaries of chance too, perhaps) but is free from the tyranny of any one or limited group of its own intra-psycho-organic subjective Seven enduring value-dispositions—each of which remains auto-telic, autonomous, a generalized, focalized affective tendency (or neuropsychic system—a 'Trait') in its own sphere but functions autonomously in practice only to the degree that the energies allotted to it by the Self—will allow—a percentage of itself that the Energy-System with its one pool of total resources, operating and producing energies at capacity, always commands and sanctions for use in that specialized sphere.

Granted that whenever action is performed, whenever desire, purpose and conation are manifest an element of Will is present—whether the objectives aimed at or pursued are differentiated values and meristic goals and the faculties and capacities employed are similarly segmental—or whether they are holistic, global, undifferentiated, embryonic and articulated in nature—and hence there are (we must logically infer if the experience of division and conflict in one's own Will were not sufficiently convincing) meristic wills in addition to the Will—Seven such; vis: the will to believe (Faith), the will to art (Beauty), the will to power (meaning Might), the will to Love, the will to Justice, the will to know and understand (Wisdom), and the will to Freedom. But these separate sub-wills must not be confounded with THE WILL—which Wills its own enhancement—as the representative of the Self, the total SELF. And a will to Freedom, for instance, must not

be confused with 'Freedom of the Will.' The term/concept/reality 'Will' does not refer to separate component tendencies and capacities domiciled it is true, permanently within the individual person but animating him to concrete overt action only perennially—but refers rather to the whole undivided individual, the one-piece solid-color non-multiple Person Willing and acting as a unit all the time and un-interruptedly and always dragging along with it the Seven differentiable classes of value-potency, each retaining its own unmistakably distinguishable structured sub-form and/or sub-system but the magnitude, tempo and direction of operation of each and all of which are controlled by, coordinated with, and directed towards, one supreme superordinate goal, one Personal, personic destiny.

Freedom—by itself—is only one of the Seven eternal verities or 'finalities,' which with the Six other equally unique eternalities together constitute all extant, existent, recurring and possible differentiated and differentiable universal structured energy-forms. Freedom—qua Freedom—is that process, that effortful, energy-using, risk-taking process engaged in by individuals, by groups or by Societies—which has for its aim the creation of conditions and facilities facilitating the release, utilization and enjoyment of more and more powers and potentialities—the liberation of ever more native energies than was previously possible, economical or advisable due to inhospitable natural and human environmental conditions (including inferior social rapport, technology, social structures and techniques) and thereby also increasing the kinds and varieties of alternative courses of action and conduct *from* which to choose (select) one—the one—fitting in most harmoniously, with a greater degree of precision and with greater personal comfort with one's own (or/and the integral State's) natural or innate determining propensities, with one's dominant aim and highest goal.

In 'freedom of the Will' freedom is merely a qualification of the Will as the sole consideration, whereas in Freedom we treat of a distinct and separate realm.

In the domain of Morals (and of Moral Power) we again treat of Whole persons involving movement and change resulting in the rise and fall of their total energy-potential and over-all productive capacity. And obviously so, since the Will (holistic, as noted) governs one's Moral course—which means that single meristic 'basic reaction tendencies,' and the specialized single energy-potentials they each represent may be circumscribed or redirected by the Self as an entity (a

Willful entity) in its own right—apart from its being the end-result and product of distinct individuated parts-factors (or in addition to being such). Wholes are either antecedents to 'parts' (including forces, aspects, organs) which emerge into markedly differentiated and ever more definite individuated form *within* those already-existing embracive living Wholes, or, at worst, they (the wholes) and their 'parts' co-exist and achieve progressive or regressive development concurrently and simultaneously. According to the Holistic Doctrine—i.e. the Organismic Principle—the "Law of the Organism takes priority over the laws of any of its Parts." Hence, the Will, the holistic Moral Will, is prior to the Seven separate value-tendencies—each with its 'will' (autotelic sub-will) to expression and growth—and governs unobtrusively even when development of only one differentiated value-capacity is taking place; for non-interference by the Will must be regarded as assent so long as it permits sustained personal interest in and attention to (which according to McDougall means 'ego involvement') that one specialized field involved with the consequent cathectic exertion and growth in that specific area. And this growth—though one-sided—if not due to a diversion of energies from any of the other Six value-capacity Zones/mediums—resulting in their neglect and injury—results in an increment of the individual's sum-total energy-potential—and therefore represents or is equivalent to Moral effort and action (assuming, of course, that such private-personal increment is not attained at the expense of or to the detriment of any corporate body: Society at large or some Institution in it).

When speaking of the Self, the Will, the Moral Will—each a whole, an indivisible whole—one does not rule out internal changes taking place—changes resulting in Self-transformation into a new whole of higher or lower order. We do not subscribe to the concept of the Self as an absolute, fixed Substance; though we do affirm it to be much more stable and enduring an entity than any of its parts or capacities. When applying the adjective 'indivisible' to it we mean continuity—maintenance of perceptible self-identity right up to the very moment sudden, spontaneous self-transformation occurs. The concept/term 'transality' borrowed from the science of Chemistry is very appropriate here. The seething energy-currents are kept under control—central, self-control—right up to a crucial instant when the mounting stress of the component elements and elemental tensions cause the sudden and instantaneous collapse of that control—and then, after a brief period

of intermingling, fusion, balancing, adjustment and reorganization of energy-forces a new vortical whole round a new vortex emerges, with a new controlling Self-center—a new force-center of gravity—that may or may not closely resemble or coincide with the old.

In the same vein, when speaking of Power—generally anonymously—the reference is to the grand totality—the total of undifferentiated, global, embryonic force-vitality plus the sum and products of the concretely differentiated sub-energy-systems—all together constituting one's MORAL POWER or just plain Power, though the individuated powers (sensitivities, capacities) of Love, or Wisdom, or Faith, etc; each must be reckoned with as to a high extent constituting separate, isolated and exclusive reservoirs of energy, locked repositories of vitality inaccessible to all but the right corresponding isomorphic stimulus (stimulant or stimulating situation) which alone can unlock and liberate (its) stores of energy in the exercise of its peculiar medium of inner or outer activity.

The experienced thrill and emotion of Love—deriving from commerce with the love-object—alone can start the Love-capacity functioning and tap a fund of energies specially reserved for this, and only this, kind of stimulus; so with intuited Freedom and the capacity for Freedom and the drawing upon these allotted-allocated ear-marked energies, innately attuned and sensitized to the Freedom-Meaning stimulus-perception.

It is true that the Love-situation stimulus may initiate the operation only of the Love-capacity—and the release of the energies available to it (its 'specific energies')—but indirectly also the e.g. Wisdom-capacity with its attached specific or reserved energies—an additional activity rendered necessary or desirable by the need to understand the beloved object or person and by the search for ways and means of winning or satisfying them; (the concept of 'Subsidiation'—Cattell). But without the actual experience of or capacity for Love (Love of a minimum profundity—a quanta) no amount of love-blind Wisdom can comprehend, or reason about, something it (or rather the person thinking) has never sensed or felt; just as Wisdom and the thoughtful person cannot cope with problems based on experiences of vision and hearing—if the subject was blind or deaf from birth—so here with incapacity for and privation of, Love. The incentives of the original bio-spiritual thrill of love and of its gratification—the tensions and drive to *such* experience are totally wanting—never having been organically ecphorized, never fathomed or conceived. In such cases of (de)-priva-

tion we have a resulting limitation of the ultimate total energy—capacity-potential the afflicted subject can achieve or aspire to—a limitation one not so afflicted is free from (everything else being equal). The former would be operating on six instead of all seven cylinders, so to speak.

There are Seven separate segmental autonomous forms of power, each eternally and universally, active latent or recurring (at some order-level or other)—one for each of our Seven posited dimensions or values or capacities (Seven Dynamic Systems). But WILL, generally, means the Will to Power—generally (the genus, not varieties of species thereof)—untrammelled by scruples about internal diversifications, classifications, directions or sub-systems that IT, the one homogeneous continuous stream of Power produced in a single power-plant system, may or can assume.

The confusion—mentioned before—obtaining between the entirely different reals of Freedom-of-the-Will (whole) and Freedom (part) is repeated here with respect to Power (whole) as contradistinguished from Might (part)—the latter a power but a meristic one roughly conforming to the Vitalistic values and energies considered by E. Spranger but erroneously rejected by him as values, and which refer to and include stamina, health, strength, etc. in the individual and Military power or Might in the political Community; whilst the former—Power—as stated, refers to and is the genus: Energy, and includes both undifferentiated, embryonic and integrated forms of energy as well as the Seven-branched differentiated, specific TYPES of energy. (Structures)

Apropos the question of Power and Moral Power—as applicable to wholes only—vis: persons, States or objects, in using these two terms we refer to one ultimate common denominator of all energies (forces, vitalities), homogeneous in kind but assuming different morphological forms and continuities possessing, or productive of, that identical energy in quantitatively diverse multiples or denominations of a standard unit in all different objects, persons or societies.

In using the term MORAL Power one universal standard of action-behavior, one universal process and code of conduct is assumed and referred to—applicable to all things, beings and occasions (concrecences) comprising the entire range of beings in the complete total scale of evolution from the lowest homogeneous to the highest heterogeneous and integrated—explanatory of their survival or extinction, their self-developments and creative emergence and evolution all on

the unitary basis of possession and proper utilization (and parlayance) of those multiples of that uniform denomination of power-energy-force in ever-increasing degrees and orders—as the struggle for survival, self-transcendence and superiority in ever increasingly-complicated and ever more-profound civilizations grew and continues to grow keener and keener.

This universal and eternally valid criterion: Moral Power is also to be contradistinguished from FAITH, the meristic power (and also from Religion—holistic, I concede, in nature in a sense—but still different) one fundamental object-aspect or postulate of which is the Divine Being—but a Divinity variously conceived and differently worshipped by different individuals and in various organized and institutionalized Religions—only one concept of Which is, or is closest to being, the true factual real Deity, and concerning Which we shall here be using Reason (Wisdom) not Faith primarily to discuss.

Due to the diverse distinctive actual historic forms of the various Faiths (religions, sects, denominations, cults) and their rigid crystallization amounting to petrification, almost,—a mutual antagonism, exclusiveness, and near-irreconcilability amongst themselves as Institutions each zealously guarding FAITH but a unique Form thereof, a form forever defined and professedly perfect and immutable—have been perpetrated and perpetuated.

But while fallible, finite reason (dereistic, autistic and egocentric in nature) in concert with practical historic necessity have created seemingly irreparable schisms and unbridgable gulfs amongst the devotees of different religious Faiths and Creeds—Morality (Moral Power), in glaring antithesis to institutionalized Church religious Faiths (but not to genuine, essential Faith or religiosity as such which like Morality is one entitital qualitative substance, existing in various degrees of concentration and intensity) is a uniting not a divisive force, and a standard form of behavior performance. Morality signifies the existence of a constant, homogeneous scale of all values, powers, truths, actions—of all human beings and Societies—a unitary measure and criterion, one and eternally self-identical, and divisible into multiples of a standard absolute unit, valid under any and all conditions and with respect to all beings, and with differences in its manifestations being not differences in kind, essence or quality but in its quantity (quantification),—some beings possessing or producing more multiples of that basic unit-constant—others less—some in the process of increasing the number of those unit-constants (i.e. acting

morally), others in the process of suffering a diminution thereof (being immoral). And by very reason of its necessary existence and its operation—as described—it permeates all being and all beings, enters in everywhere to relate, to unite, to heal schisms and fill in breaches (breaches which dogmatic, codified religious Institutions and Faiths have created, perpetrated or condoned), to render possible reconciliations which divergent Churches are unwilling or unable to advance.

The core of Morality present in most of the great historic Churches will, with time and progress and greater social-political world unity, inexorably establish its pre-eminence over special, divergent dogma and tenet surrounding and adhering to these Moral nuclei within the separate Creeds, and will continue to make for greater and greater uniformity and harmony amongst them by stressing unrelentingly the purely Moral values they ALL subscribe to, and render possible the inauguration of One new universal religious Faith²⁸ (which as yet cannot be said to be institutionalized—even though all churches separate, e.g. as in the United States, must in their Moral practice and doctrine conform to the minimum requirements of the National Moral code and ethical conduct)—One Faith, based on Morality and Moral Power and administered by the one God or God-concept Who sanctions and upholds this one Morality, and upon the reality and unfoldment of which His very existence as Guarantor is postulated.

A politically unified State or a World-State, in and of which the Church (Faith) is only one of Seven equally valid Institutions, being an integral entity—a whole corporate organism with a single Will and willing and guaranteeing Freedom and equality to all historic authentic Religions and allowing the votaries of each one equal vote at elections—such a State will see to it that one standard Moral code is adopted and enforced—a code by which every single person in the State regardless of his special church affiliation will be regarded an individual and judged on his personal merits.

Furthermore, the so-called 'religious aspect' is not an 'aspect' at all.³⁰ It is not a single facet of a whole; it is not meristic like each of our Seven value-forces is, but rather appertains to, permeates and guides the whole object or organism as a unit (Proception) including each and all of its Seven differentiable modes and media of activity. Religion in essence means religious FERVOR—highest degree of intensity of self-consecration to a goal or to an authority—highest degree of ego-involvement and irrevocability of self-commitment in concrete and public act and action—completeness of self-dedication and un-

swerving devotion not only to one or to a constellation of two or more of the Seven single dimensions of Reality and of value-reals, and not only also to whole organismic or personality value and the unique pattern of the Seven component values-powers integrated into new, novel structured entities it appertains to and personifies, but also to the global embryonic undifferentiated matrix-nexus of Power from which as source the Seven specialized differentiations of power branch out, and from which they derive part at least of their nourishment.

Religious devotion and Morality (holistic) coincide necessarily, however, only in the case of self-dedication to the point of self-immolation to the task of enhancing the potential of the *total*, the *whole*, of the SELF (including the global, the differentiations thereof and their integration); whereas in self-devotion, commitment, application and sacrificial involvement in, one or another of the meristic value-powers the two: Religion and Morality, run parallel and are co-extensive only if and when the one-sided, segmental value-faculty exclusively or intensively cultivated results in a net-total increment of energy-potential and productive capacity of the organism *as a whole*—and without neglect to the point of impairment of any other of the remaining Six capacities corresponding to the remaining Six eternal, autonomous value-domains; and with this further proviso, of course, that any such activities on the part of the individual do not inure to the detriment of, nor seriously offend, Society at large.

And again:

Faith, meristic Faith—not 'religion'—is one thing (a 'substance' of a sort as well as a 'process') and Religion is another, though the latter appertains (and on occasion can merge with temporarily) also to the meristic value: Faith, as it does or can to each of the other Six segmental values. Faith is the live consciousness of a distinctive feeling permeating oneself, a feeling which embraces optimism, buoyancy, trust, complacency—a degree of certitude or a certainty that all is well with one's Self, with humanity, or with the world, and that One Divine Truth sustains all—a confident trust exhibited in a radiated and radiating coenesthetic, psychosomatic sense of well-being, in a eubolism and a dynamic euphoria, and in the attainment of a synoptic discerning concept, set attitude or point of view (expressed or presumed) of or towards the Self, the cosmos and civilization in ensemble. Faith is an instinct, accompanied by its peculiar emotional quality and its own intent (as all instincts are); and is, in its highest form, a capacity to feel, intuit and discern Self, World and Truth as converg-

ing through Evolution into a perfect World-System: the Absolute ruled by the Deity, in which the subject through his descendants, through his objectivizations (works and influence—N. Hartmann) or through both has a share and a stake. (This may constitute his personal 'Salvation').

Religion, on the other hand, signifies a minimum degree of animating intensity of sentiment, of conviction, of scope in any one or any combination of the Seven separate value-domains or in the Personality (corporate or individual) (as an organismic-whole value or value-carrier substantive-whole) realm. It refers to specifically and denotes a depth and fervency of moral (holistic) certainty that merges into and becomes inseparable from actual whole-ego involvement and from complete self-commitment, with correspondingly great and grave risks run and sacrifices made—including if need be that of very life itself. In essence, religion is indicative of a total devotion, refers to a state of fervor—on reaching which one 'becomes' religious (the religious state the highest form of "injective"—Prof. Pepper) (not merely 'following' a religious Sect) and is inspired to actually and actively commit all his resources (spiritual and material) including the life—his very own—which they sustain and by which they are sustained—on an issue which for him possesses compulsive 'requiredness,' or/and which regardless of intrinsic relative magnitude become at crucial moments (cross-roads of life) invested with an importunate urgency, with a saliency—briefly, at least, while that momentary concatenation of external public and internal, private intra-personal dynamic conditions lasts.

When, for instance, due to one's idiopathic peculiar personal scale of values—or due to demands originating externally—or to both—Art (one sub-class of Beauty) becomes the major determining factor or tendency in his life—his governing propensity—he will come to consider Beauty (in his specially selected sub-form) as THE sovereign Good to which everything else of value (even life itself, on occasion) must be subordinated and dedicated—as means to this final goal—this sacred sanctified end. Beauty—art—is *His* Religion.

And the same is true of any individual who makes meristic Love—or segmental Wisdom—or uni-dimensional Might—or that life-sector called Justice—or the single Freedom domain— or the special value-activity zone of Faith—makes any one of these his cardinal, predominant or exclusive Truth and ultimate Goal, the apex of *his* value-hierarchy; and/but with this additional necessary proviso: that he

consider ITS perpetuation and progressive enhancement more important than life itself—should he ever be faced with the necessity for choosing between them—being that it is this particular value/power that gives meaning and contentment to his life; it is *this* that gives him any expectancy of Salvation, and he must be prepared to risk or sacrifice his life for it IF the need should ever arise, for, in essence, Religion signifies just that: the existence of something (be it object, person or concept, truth or value) of such by-him acknowledged paramount and transcendent importance that life itself either is a means towards IT as end—or that IT and life endure or perish together—but never parted.

Bearing the above stipulation in mind, it is perhaps cynicism, perhaps true, to assert that many if not most ordinary people are not really religious and have no religion of their own since self-preservation and even mere survivalism take precedence with them over bathmistic self-transcendence, over creative self-evolution with their attendant hazards to existential life, and since self-dedication to and cultivation of 'required' values, and devotion to values, ideals, principles, and standards—all prerequisites to self-transcendence—are by them relegated to the lowly status of means only (not ends, too), of prudence and of expediency (not to the level of categorical imperatives), means and expedients to exploit as expendable tools to prolong a mere existence progressively becoming ever more impoverished and devoid of meaning and zest.

Likewise:

When we examine the Economic sphere or aspect we find that it, too, like the Moral and the Religious spheres, is not a meristic value and is not primarily concerned with segmental values but, rather applies and appertains to any and ALL the physiological processes and activities engaged in to sustain, nourish and develop a *whole* system: a private or a corporate Person, as integers, and incidentally also maintaining all the part values and segmental capacities carried by and domiciled in these particular or public wholes-agents. Just as the physiological processes of metabolism, respiration and reproduction relate to the organism in its undivided integrality, sustaining and reproducing *ALL* organs, functions, processes and capacities of the complete articulated organism, so too, is the Economic sphere—of interests and activities—concerned with the upkeep of the entire person or system—irrespective of questions of globality, organic intrabodily differentiation, or integration.

And this is true even though an individual may use the segmental capacity Wisdom only—or mostly—in his business of earning a living, or use his special specific aptitude for Art or Music (Beauty) as his one means of gaining a livelihood—or use Faith (as member of the Ministry)—or Might (soldier or policeman), to support himself. All this speciation and specialization of Economic function necessarily amounts to is the diversion of additional supplies of energy to nurture that particular more-intensively or more-steadily utilized capacity by which he secures a living. But once the livelihood is obtained and becomes assured the individual can devote himself, if the impulse thereto is sufficiently strong, to the furtherance of that value(s) or capacity he really prefers or hopes to distinguish himself by.

Many a craftsman turned out to be a philosopher or scholar, and many a scientist an artist. In the latter capacity as his avocation they were creative, while his vocation was just routine or even drudgery.

Of course, the Economic is different from Political or Religious considerations, and in that sense may be called aspectual; nevertheless these three all refer to Society or to the individual as wholes—as whole indivisible energy-systems. The Religious, as noted, adverts to that degree of intensity and fidelity in any and all Seven separate domains and also in the holistic Moral sphere that necessarily eventuate in self-commitment and overt action of the kind that may prove irrevocable or may involve either forfeiture of, or gaining a firmer hold on, life—or result in either progress or regression, (all considered in the phylogenetic as well as the ontogenetic sense). The Economic refers to the MEANS used to amass sustenance to nourish 'life,' as such—one and indivisible—irrespective of which of the Seven exclusive values-capacities—or in what proportion—they, will be sponsored, espoused, and furthered by that 'life' being preserved and nurtured.

Even when the Economic becomes an obsession—and pathological—apparently an end in itself instead of a means, there still remains manifest the desire for, and cultivation of, Power (holistic)—which Economic Power (wealth) confers upon its possessor—making the Economic still subsidiary, instrumental and derivative, the foundation of, and not itself constituting, the main edifice. There is a definite limit to Wealth as a good in its own right and for its own sake—an end-in-itself; and that limit is reached with the number and quality of meals, tips, suits of clothes, cars, houses and other commodities and services one can eat, wear, use, etc., etc., not to speak of the ultimate

reversion of the bulk of his estate and wealth to the State—in the form of inheritance, war and other taxes.

Since the Seven values (realms, categories) have their corresponding Seven Capacities (faculties, traits, aptitudes) one may employ any one or all of them in the attempt to acquire sustenance and money; still this economic wealth once acquired may or must be used as means to develop—or combat—any other or all of the individual's or of Society's values, powers-capacities, and Institutions.

The very words Economy, Political Economy, Body-politic—suggesting the *total* finite energy potential and potentiality, the *total* (Ergasia) native (and acquirable) endowment of a whole-unit organism—imply a taking into account and reckoning with each and every part of the 'system'—imply a dependence of all the parts and their articulation into a 'system' upon one uniform homogeneous nutritional substance —(blood, money, capital)—distributable in one identical stream, freely and without impediment through a single interconnected continuous apparatus coextensive with and extending throughout the entire system—and with one sole source-control center of production, accumulation, storage and distribution of energy, an energy stream ultimately divisible into equal unit-constants.

The category of the POLITICAL, also, is non-segmental, being molar, as it were, holoscopic in nature and embracing all the parts of a whole interrelated system or organism including the central control apparatus-mechanism, the part from which emanates the power necessary to coordinate and organize the other parts and members and their several functions into a structured whole operating as a unit, moving as one vector. Politics refers to any and all activities pertaining to that central sovereign control to which each and all otherwise autonomous individuals and Institutions are subject, especially when their inter-relations are involved—inter-relations which do or are liable to affect the total potency, direction, or efficient functioning of the organism or Body-politic as an integral whole. The 'Political' refers to the structure as a whole—a solid continuous entity; it refers to the structural unity—the configurational 'form,' its gestalt, its systematic unity—its constructional, tectonic principle (Angyal).

It is true that in any State the Government—as such,—the organization personnel and machinery, tends to crystallize into a separate organism apart from the nation as a whole, or rather as a distinct part within it, and apart from the Seven component autonomous, au-

tochtonous Institutions which it, the government, both serves and commands. But, ideally, its concerns are wholly with the weal and welfare of the *body* of the nation (of which it is a part), the mediation of harmonious relations amongst its several organized Segments and amongst the multitudes of its citizenry, the conduct of foreign affairs, which means the warding off of threats environmental in nature—from the outside—threats directed against the State as a whole-self (corporate) or entity. And the government's concern with itself—as a distinct part of the State—is directly proportional to the amount of business relating to the needs of the nation as a whole entrusted to it and which it must transact as partner and participant in the personal and group businesses of all the people; hence justifying the Government's solicitude about the state of its own health and efficiency, a solicitude essential to the welfare of the Nation as a whole.

In our effort to sharply delimit the kinds of meristic Values to Seven in number and to clearly distinguish between global holistic factors and these Seven single segmental ones we now turn to the concepts of the Good, of Truth, of Judgment and of Right. And our task is here simplified by our freedom and ability to summarily dispense with the ancient division of Value into three categories, viz: the Good, the Beautiful, and the True—a classification of value-capacity which is now totally obsolete.

The Good and the True are each holistic—global—generic, in nature; and the Beautiful is meristic—one of our Seven differentiated segmental realities. The first two, the Good and the True, are analogous to our concepts of Will and of Power. As with Will and Power where we established Seven segmental wills or sub-wills and one holistic integral Will, the global, embryonic or/and the integrated resultant of those Seven component element sub-wills (p. 11); and where we similarly discovered the existence of Seven meristic sub-powers and one integral holistic Power (p. 13), so here, likewise, with both Goodness and Truth. That means: there are Seven differentiated kinds or species of 'good,' and Seven specific types of 'truth'—each a sub-good, sub-truth really, segmental in nature—isomorphically paralleling its corresponding single correlate amongst the Seven separate Dimensions of Reality or of Value/Capacity—each 'good' or 'true' in itself and representing, or, better perhaps, 'presenting,' directly presenting, a distinct and unique type of goodness or of truth—and each satisfying a distinct type of urge, tension, desire or goal present intermittently or emerging intermittently in each separate Member of the "Family of Dynamic

Tension Systems," i.e. the Person (D. Krech); and on top of these—as both matrix and genus—we have 'presented' the integral Good, the holistic Truth, both the source-nexus and resultant of all these Seven separate, partial (but inter-related, inter-connected and inter-acting) goods and truths, an integrated result or product forming a nucleated harmonious pattern of Goodness or Truth, which satisfies the Personality (individual or corporate) as a whole—as an indivisible integer and in toto. This *whole* GOOD coincides with the Moral Good (personal or Societal); and such whole-Truth is the Moral, ultimate and complete Truth (and nothing but the Truth, unalloyed).

We dismiss the third venerable category—the Beautiful—with the statement, briefly and with despatch, that it is a meristic value,—meriting inclusion as one of our Seven—one of our Seven equal coordinates; and we treat it as such throughout.

As for 'Judgment': there are Seven segmental varieties of Judgment—each pertaining to one only of the Seven specialized or differentiated forms of Experience and domains of Reality; and there is one holistic Total Judgment.

And as for the 'Right,' the concept and the Reality, the same holds true with it as with 'Judgment,' with 'Truth,' the 'Good,' and with 'Will' and 'Power,' but with this qualification: in the term-concept 'Right' the Moral stress—the 'Ought,' the 'dignitative' and the 'required'—is present and implicit (measuring by the ultimate or Societal not just the individual standard) even when applied to any single one of the Seven separate value-realms. The tendency to improvement and progress even in one specialized meristic Area (area of overt, public operations or of private, inner area of self-development) must be considered a form of 'nissus' and intrinsically moral—so long as no injury inures to the personality or to the community as a whole. But it must be remembered that aspiration for the integral Right—for the 'ought' and the obligation of the whole entitital person or the State may entail temporary disregard of the partial-sectorial 'ought'—of the occasional, meristic obligation of/in any one of the Seven particular sub-fields; the welfare and fate of the Whole (the Person or the Ultimate GOOD SOCIETY—whose eventual advent we postulate as possible and very probable) is both prior and paramount.

The Right and the Good are morally-significant terms—concepts-realities—only in the latter—the Good—the subjective hedonic connotation and emphasis is more pronounced, while in the former—the Right—there is contained a critical judgment of the individual and

of the Collective hedonic tone as judged by objective Natural, Social or Divine Standards of hedonic experience and of Reality which the critic professes to apprehend and divine more accurately. The 'de gustibus' element is present in both.

All these holistic relationships plus our Seven meristic ones (dimensions) constitute together a "relational determinism"—as contrasted with and opposed to "*relativism*"—cultural relativism, aesthetic relativism, or any other sort of "relativity." Each separate one of the above constitutes a "relational determination."

(B) THE SEVEN INSTITUTIONS HOUSING THE SEVEN ELEMENTS

Each of the several meristic Institutions based on our now well-known Seven segmental autonomous, sui-generic Principles (e.g. Church—Faith, The Military—Might, Courts—Justice, Universities—Wisdom, etc.,) ostensibly constitutes a corporate Person—in respect, firstly, to its being an enduring group-entity as far as its organization and activities are concerned, possessing a structure, an ethos, will and purpose of its own; and, secondly, because the members of each are whole persons—obviously.

Yet each one of these is one-sided, a part only of the whole community, culture, State, or of the conceivable and conceptualized Absolute Order; firstly, because there are Six other equally autochthonous, autotelic perduring specialized Institutions beside and confronting it within the framework of the integral Social Order. (A Social Order integral even though anacletic with respect to the Seven segmental media of its self-manifestation). E.g. the Family—Love is as universal and eternal as the Courts—Justice. The Press—an aspect of Freedom is as indispensable a force and an Institution as is the institutionalized Military Establishment—Might, or as Art—Beauty. And each of the Seven Institutions stands either to cooperate with the others for mutual advantage, through their personnel and membership (whole organisms endowed in some degree with *each* of the Seven value-bents and faculties, and hence naturally sympathetic towards the aspirations of *all* Seven Institutions) or to compete with and combat one or more of them either for selfish gain or to thwart its rivals' excessive or exclusive aggrandizement.

Each of the Seven institutionalized Groupings possesses and is motivated by its own goal or ideal, has its own guiding principle and is animated by a will of its own to advance toward its goal. But each harbors and nurses a DIFFERENT (though not inherently divergent) goal. E. g. the Church specializes in the sponsorship of Faith as *its* primary objective; and if it also furthers Wisdom (Education) or Justice or Beauty (art, architecture, liturgy) it does so on the tacit assumption and understanding that these though important in their own right (to an extent) are subsidiary or intermediate goals that can be instrumental in the strengthening of *its* unique, dominant value-goal, namely, Faith—Faith first and foremost, faith in God (as specifically conceived and formulated in various Church Doctrine and Dogma), faith in God's Kingdom and in the possibility of personal Salvation. And this transcendent importance of Faith in the Church not only inevitably leads often to the degradation by it of the other Six inherently equally ultimate value-goals to the lower status of 'means,' but also can lead and has led (as history all too well attests) to undue restrictions and suppression of Freedom, of Wisdom, Beauty and even Might, and to distortion of Justice and Love.

And the same is true of each of the other Six Institutions and *its* attitude towards and treatment of the others in its preoccupation with, zeal for, and self-identification with, its own basic goal-principle. And this is essentially true even though some Institutions like the Press, for instance, are bi-polar or even tri-polar as regards the preeminence of two or three major goals-principles equally and on a par rather than any single one maintaining a clear-cut ascendancy.

Returning for a moment to Faith: Of course, no single sectarian or denominational Church at present constitutes a perfect repository or exponent of Faith, nor does any one of them advocate and practice the true—ideally conceptualized and formulated—Faith or creed; but Faith as each Creed or Sect sees and feels and wills it is what they each primarily try to evoke, to purify, perfect, and always promote; and with the Concept of God (and God's Will)—which embraces the facts of Morality, Reward and Punishment, and Salvation—remaining the central permanent immutable pillar of all Churches. Even when the immediate, practical aim is to uphold the power and prestige of the Church Organization itself as Vicar and intermediary between God and man, nevertheless, they speak in the name of the Lord and thus ecbotically perpetuate the concept-reality of God and His world-sovereignty.

Each of the Seven Institutions in its total allegiance to its particular value-principle, to its particular single Dimension of Reality—*ipso facto* inescapably subscribes to the doctrine of 'hierarchicality' (of values-dimensions) as contrasted with the doctrine of 'equality' or equi-potency of the Seven unilateral Values. Hence, from the Church point of view, according to *its* corporate-personal scale of values, Faith forms the apex of a pyramid of an hierarchy of values; the University makes Wisdom the apex of ITS value-hierarchy; the Courts place Justice in that preeminent, pivotal position, etc., etc. And each of these Institutions would rank the other values (next to its basic one) in the order in which they most effectively and copiously ministered to THE value with which the particular Institution was identified.

For example, Wisdom would be held second to Justice by the Courts; Love would come about last in the University's value-scale; the keystone of the Military's arch or scale being, of course, meristic Might (force) it would manipulate any or all of the other Six Institutions-Values more or less unscrupulously to further its own survival or aggrandizement, and would rate these Six in the order in which they proved amenable to such efficacious manipulation; (a contingency all too apparent in time of war when (e.g.) Wisdom (Science, etc.) is exploited as a means—not as an end in itself—to bolster the Nation's Might to defeat the enemy, a very telling reason, then).

Perhaps it is unfair to illustrate by this war example, for then, at that critical juncture in its life's history the proceptive, monolithic Will of the Whole—the articulated integral all-embracing Will of the State-entity (which comprises, controls and is responsible for all Seven component Institutions-Values, as well as of the common-core matrix from which they all emerge in their differentiated Media) then, I say, the total National Will happens for the duration of the emergency to coincide with the segmental separable and separate sub-will of the Military Establishment (and to the detriment, more or less temporary, of one or more of those other Six Institutions-Principles that can be made to contribute least to the Military war effort; e.g. Freedom is restricted through over-all regimentation; Love is confined to the State and its allies, though we may find much to admire in the enemy; Wisdom is restricted to and channeled into war projects, etc.). At that crucial period pressure of external conditions, viz: the threat of National extinction or mutilation, compels the adoption of a policy of identification of the Whole—the State, its interest and its fate—with

the Part—Might, and its fate, and entails neglect or stultification of any values and capacities (and the individuals and Groups wielding these) least conducive to the war effort.

But, war or peace, the Military always looks out for its own, first and foremost; always seeking a larger share of available appropriations, and always remaining most oblivious of those Departments that directly or indirectly subserve *it* and *its* purpose the least.

Identification of Whole and Part—both temporarily and finalistically—may occur with regard to any of the other Six Institutionalized Values. The Nation—the electorate—may rise (at the polls, at strikes, at insurrections) to safeguard its Freedom; an individual may with the slogan on his lips “Give me Liberty or give me death” proclaim the complete identification of the two (life and Liberty) with him—at that time and in that given inescapable situation, and actually execute this resolve by really choosing death in preference to life without a sufficient measure of Freedom, death of the organism as a Whole rather than life minus the meristic value-power Freedom. Many have committed suicide for Love, only—a segmental value-principle. Many martyrs have submitted to self-immolation rather than jeopardize their Faith—a segmental value-capacity. Many have starved themselves in their zeal for an education (Wisdom)—a ‘Part’ value (in the sense of being desired and cultivated actively only intermittently—in contrast to the Will—holistic—which is presumed to be functioning constantly and without interruption). Others did not marry (a total self destiny) rather than compromise with their standards of attractiveness and Beauty, also a meristic, partial value and good.

To the whole individual organism it happens that in a particular situational context his Wisdom (e.g. knowledge, education) comes to assume top importance, and the defense, preservation and enhancement of his whole topological, proceptive person and personality, of his life and total destiny and career appear to him to be so nearly identical with, coincide with and anacritically dependent upon, the state and tempo of his Intellectual growth (Wisdom) that he is impelled to accept grave risks, firstly, in the sheer effort to extend his specific and specifically Intellectual achievements and strengthen the Intellectual Faculty itself; and, secondly, in braving the peril to his Personality with its well-rounded, balanced progression inherent and lurking in any inordinate and over-specialized one-sided development. He willingly assumes these risks and hazards, however, either because the immediate problem-situation is so difficult and challenging, so

enticing, so importunate, or, because failure is fraught with such imminently fatal consequences.

In the process of extreme specialization, say in science (Wisdom) one may come to neglect his Love life, or his aesthetic pursuits and faculty (Beauty); or he may be led to jeopardize his Freedom, or blunt his sense of Justice, or develop an insouciance towards his Faith; he may even stultify his holoscopic Moral faculty. His capacity for one meristic value, e.g. Love, may be disproportionately stimulated, cultivated and augmented by concatenations of external circumstance, events and activities compelling, or most favorable to, the exercise and furtherance of this particular propensity and power.

Ideally the State should (and in modern Democracies in large measure actually does) permit the autonomous functioning of each and all of the Seven separate Institutions that its citizens uphold, treating them all as equals and equally necessary; and intervening only when differences amongst two or more of them arise requiring the mediation of an unbiased mutual friend whose own peace and welfare depend on a modicum of harmony prevailing amongst its component institutional Bodies and channeled Forces (and amongst their respective citizen-members)—the major sources of its own vitality. The State should govern their *inter*-relations (not *intra*) and *inter*-actions, their external, foreign but not internal affairs, as it were, and do so fairly and impartially, respecting the sanctity and integrity of each of these co-ordinates equally and recognizing with practical compliance the right of each to equal tutelage and encouragement (except in such crises of 'coincidence' or 'coalescence' of whole and part of State and segmental Institution as described above—p. 29-30).

Actually, however, as concrete facts of recorded History, various States have from time immemorial either identified themselves predominantly with one or other segmental Institution-principle to the injury or disparagement of the others, or have unduly left their nurture and interrelationships to the initiative and resources of individuals or of the Groups themselves concerned. For instance: Nazi and even pre-Nazi Germany, Sparta, Rome, the Persians, etc. etc. consciously, deliberately and on principle (not to name many that did so with varying lower degree of conscious intent or did so eclectically) set Might at the apex of their hierarchical system of preferential values, principles and goals. Other Peoples placed Faith in that central position in their order-of-values; e.g. the Swiss under Calvin, the Jews, the

Puritans, the Papal Empire. Other Societies made Love their cult, or advocated Freedom, to excess—anarchy.

And it was this very self-identification of the whole—the State—with the part—the single meristic value-principle—that was often in major part the cause of or occasion for its attrition and ultimate enfeeblement, the Six other wells and sources of individual, group and national strength and energy having been left undrilled or left to wither in whole or part.

Since Wisdom reinforces Might (by devising better armaments, using better strategy and tactics, cultivating higher generalship, selecting more loyal officers, evoking a finer morale, etc.), and since Justice, Faith, Freedom, Love and Beauty are not only sources of satisfaction and strength in themselves (and hence good for the State or Society they flourish in) but also help release and develop hidden, dormant mental-spiritual, physical and social energies and capacities inaccessible and unutilized except by way of these several specific value-stimuli and value-responses, provide incentives for the exercise of the latter spiritual etc., values, and conduce to and facilitate the smoother operation of all personnel, all agencies, organs and component elements of the integral State-System—thus enriching, amplifying and buttressing its total all-round Power-potential (including its Meristic Might-potential) and assuring it greater stability and continuity, I say, since all this is true the modern Democracy in encouraging equally (during peace time) the free self-development of each and all of the Seven Institutions-values and in seeing to it that well-rounded, near-equal non-lopsided development of all Seven takes place—by a little help and encouragement here and a little restriction imposed there—so that all Seven advance in step as members of a single team pulling together in one harness; in doing so Democracies become stronger, more efficient and enduring than they themselves would be or other forms of government could be indulging in favoritism among these Seven inherently equally eternal, valuable and indestructible co-ordinate value-powers.

A vital difference must here be noted between the corporate Person: the State, on the one hand, and the private individual person (or/and single Institution) on the other. Whereas the Democracy telically recognizes and focal-consciously accepts all Seven as equals, equally valid, valuable and eternal, flatly rejecting any schema of hierarchicalization among them, the ordinary individual in his subjective scale-of-values does in effect subscribe to or submit to hierarchicalization

and accords preferential treatment to one or more of the Seven values. And this difference can be traced to the vastly greater fallibility and finitude of the single individual (and Institution), as compared with the State, who endowed at birth with one outstanding ability or debility, and/or due to modern elaborate systems of division of labor and specialization of function has the opportunity to train and cultivate adequately only one of his capacities, and wishing to exploit this outstanding talent of his (or avoid disaster in consequence of his debility—Adler's "Compensation") for immediate gain or prestige (as well as for its own intrinsic sake) consciously or inadvertently or subornedly comes to neglect his other value-capacities and relegate them to different lower levels of significance commensurate with their several individual contributions—as means—to the glorification and enhancement of that one faculty, that one on which his success as a person, as a going concern, depends.

But a value-apex—one super-ordinate—there must be in all organisms, bodies and concrescences from which to derive that unity characterizing all unitary particular things; this apex must be even in the corporate-person: State, World-state or Absolute, and regardless of the question of the equality or non-equality of the Seven Dimensions as between themselves. There must be some controlling force-center, causal-nexus, integrative power, or principle of organization and/or construction (Angyal) in any perduring entitital unitas multiplex. In the case of the individual it is the SELF (the Personality, including Id, ego, super-ego, Libido); in the case of the State it is the Government, and not any single one or any combination-constellation of the Seven Value-Capacities or Institutions corresponding to them; (not even in the case of 'Co-incidence' of whole and part—p. 30). It—the Self—is both original initial embryonic power, potency and potentiality and resultant integral novel emergent constitution or topologically structured proceptive System as such. Even though all the Seven differentiable values-capacities may be constitutive elements entering into its make-up, and on which it is anacritically dependent (as e.g. the 'Libido' is, according to Freud), and even though its major activities are concerned with the specific tasks of furthering each and all of the Seven and their harmonious, synchronized co-development—still, the Self as a unique entity both in the substantive-energetic concrete and as a Principle—apart from, prior to, and transcending the Seven differentiated powers—must be recognized and reckoned with, a recognition which implying as it does that *all* personality is unique, still does

not mean that amongst separate discrete Personalities as between themselves there does not exist a continuity (without a contiguity, and without hiatuses between them) and a standard and unit-constant of measurement making comparison and even precise measurement amongst them possible. Selves are idiopathic, true but they are nomothetic also, inasmuch as in final analysis all Energy-systems (Selves) are reducible to certain energy-totals (or energy-producing potentials) —'Ergasia'; and also are reducible to the same similar Seven elements, which Seven in turn also constitute Seven continuums or spectrums, and each of the elements measurable in quantitative terms whether it exists in the same person at different times or in different persons at the same time.

It is this Self, or Self-center, this self-evaluation and self-regard (as an indivisible total power-plant, vis-a-vis other Selves) that in the individual ideally should (and ordinarily actually does) constitute the apex of his value-hierarchy, with the Seven differentiated Faculties being on a plane of equality for him, and valued and boosted individually by him insofar as they each minister to that super-ordinate original Self-entity and its total potency-capacity (growing or declining) at different times and under different circumstances. And it is in the corporate Person—the Democracy—that the Central Government alone actually does constitute that value-power apex and recognizes in thought and deed the equality as co-ordinates of the Seven autonomous but not independent or self-sufficient Principle-based Institutions, and facilitates or inhibits them depending on whether they do or do not (and to the degree that they do) minister to the welfare and potency of the State as a whole—a fact of which the Government itself (regardless of how amenable to influence by voting individuals and Groups it be) is final judge and arbiter.

This doctrine of the absolute equality of the Seven diverse (but not divergent) uni-directional Principles or of Social-Forces and of Institutions incarnating them no more implies *static* balance and equilibrium than does the inequality, scalation and hierarchicalization of these same forces within the ordinary individual imply homeo-stasis. In both—in the individual and in the Institution (a parallelism explained by W. Stern's concept of "Introception")—the Seven are persisting, perduring tendencies, dynamic vectorial forces, anagogic-katagogic tropisms, each possessing its *nisus*, motility and bathmism—each striving and straining not only to persist, to live but also to augment its vitalism, expand its sphere of operations, and progress in

its own medium; and this segmental self-assertion and self-aggrandizement proceeds spontaneously, deliberately or both usually, with, but sometimes without, the blessing of the whole person or Government concerned.

And, as regards Institutions, segmental Institutions, this continual unilateral ambitious self-exertion means continual dislocation and recurring imbalance amongst them, some gaining more adherents, greater affluence, greater influence and becoming more creatively productive than others. But each of the Seven is too deeply-rooted, too firmly established and too colossal to apprehend even the possibility of Organizational extinction, certainly so long as Democratic Governments morally and legally recognize the inviolable intrinsic worth, autonomy and rights of each, actively assist and participate in their projects, and regulate their interrelations to prevent mutual encroachments, and mediate and resolve differences and rivalries amongst them; and so long as they each help satisfy mainly one human instinct, yearning or goal—cravings which can be gratified only inter-personally and only in social and hence Institutional Life, and not in aloof privacy and seclusion. No one envisions either the natural death of Church, University, Press, Courts, the Military, the Family, the Arts, etc., occurring by reason of people ceasing voluntarily to engage in the life and activities of these Institutions, and/or refusing to support or control them by voluntary or compulsory taxation, or the suppression of any of these Seven by an elected and impeachable or repudiable Government within the basic framework of a constitutionally modifiable Form or System of Government.

In the case of the modern Democratic State the only interruption to its continued recognition of absolute equality of status, and treatment merited by, all Seven coordinate segmental Institutions and their separate basic value-principles upon which they are founded is caused by threats to the State originating externally—not internally—at which time of crisis segmental Wisdom in the form of statesmanship and/or meristic Might in Military garb together or alternately temporarily acquire ostensible control and direction, and occupy the apex within the total-Power mobilization of national life, and with a consequent reshuffling and reorientation of Institutional life and the setting-up of an hierarchical-pyramidal order amongst these otherwise natural coordinates; truly an apparent demoralization ('moral' signifying holistic Self or State entity with its Seven subordinate parts or aspects or powers—and the Institutions fostering them—intrinsically,

hyletically and ultimately equal and coordinate as amongst themselves and each and all subordinate only to the whole corporate-Self: the State).

However, even in this national crisis and emergency the Whole-State, the Civil Government does not abdicate; it merely marshalls its total Power regardless of the Seven kinds of differentiated power, or what share they each contribute to the total or what the ensuing relations internally amongst themselves are. The Nation-State is not superseded either by the Military or State Departments (and the Cabinet members, the heads of these Departments, retain their former subordinate positions). The Will of the entire Nation as a whole which the Government represents and expresses is not subordinated to the segmental will of the single Institution: the Military (Might). The Government does not relinquish control; it merely adopts Wisdom or Might (Force), or also Justice, Faith or Freedom, as the dominant considerations (or dynamics sustaining the Will to fight) entering into the total molar contemporaneous international situation, the dominant means and wherewithal that currently must monopolize in great degree the attention and activity of the State—for the *State's* own good. The aims and purposes—including Self-preservation and exploitation of conditions and possibilities for growth as a Self—of the Whole and of the single Part may in large part merge and coincide—temporarily. The activities of the remaining Six segmental Institutions continue—only at reduced capacity—the percentage of reduction in their permitted operating capacities being commensurate with and depending upon the relative magnitude of military requirements and also upon the size of the direct contribution to the total Power-and-Military effort made by each of the other Six. Some like Science (a species of the genus Wisdom) in its sub-spheres of chemistry, electronics, nuclear physics, etc. even enjoy a parallel and near-equal growth and ostensible standing with Military power because of that fact; the two interpenetrate to such a high degree—provisionally, at least.

In a World-State or in the Absolute no such *external* cause-stimulus would or could arise to engender the engineering of such unnatural disordering of Values-Institutions inherently coordinate, equal and mutually reinforcing—progressively.

The above applies, as stated, to the modern Democratic *State*; in the case of the *individual*, however, the ideal standing of equality amongst his (private) Seven meristic powers-values, equality in the

heights attained and in their rates of development (the Greek ideal *Kalokogatheia*) is rarely achieved; but a certain minimum ratio between his highest and lowest developed value-faculties must obtain, if he is to remain normal. A certain minimum but ever-rising level (to keep abreast of bio-spiritual evolution in an ever onsurging civilization) reached in the cultivation of all Seven value-capacities is a necessary precondition to bare subsistential-existence and self-reproduction because of demands made upon one by natural environmental forces and conditions and by the standards set and requirements made by the human social-situational environment through and by Institutional and Governmental media. The bio-spiritual phenomenon of 'linkage' whereby the natural mutual interpenetration, interdependence and complementarity of all (in this case our Seven) segmental properties of any indivisible single organism (possessed by the genes) results in the exercise of two or more, at the same time, rather than just the single one of the Seven attention and behavior is primarily and directly focussed on, and thus is a cogent determining factor in the progressive elevation of the levels of the lesser of one's evolved and developed capacities and standards.

When we ponder the fact that different individuals are variously endowed with and develop the same or different capacities and cultivate them in varying degrees and phases, in different combinations and in innumerable sub-value-realms and we experience a tendency to succumb to alarm at this seemingly limitless diversification, heterogeneity and lack of cohesiveness resulting in a terrifying vast distance (psychological distance) separating the first from the last of human beings, we regain our equanimity by the assurance that all this near-infinite variety is variety in degree only, not difference in kind (hence permitting the possibility of 'a unity in diversity'); that there are only Seven 'KINDS' of substantive values (and Seven KINDS of Capacities to express, cope with and appreciate them) with changes in degree amongst them however wide together constituting a single coherent intelligent process; and, furthermore, that even these Seven irreducible hylectic value substances-processes through diverse each from the others are not divergent but are, on the contrary, convergent; they are not incommensurable nor do they bespeak an utter pluralism, they are not mutually repugnant in a sense to suggest mutual exclusiveness, they are not conflicting, not antagonistic nor even alien and indifferent or neutral towards one another but are, rather, synergic— with a natural affinity and rapport and mutual supplementarity inherently

existing amongst them. They all originate within, co-inhabit and co-develop in an entitital organism, have a common matrix, and their outbranching or initial differentiation commences in a common global or embryonic stem-substance from which they are never severed and which holds together and unites them during the (sane) life-time of the unitary organism. And there is no reason for supposing that that original consanguinity amongst the Seven branchings would be obliterated, and any one of them would reverse its original essential nature with its mere growth and lengthening. The Seven also have a common end-goal or/and destiny so long as they are embodied in, attached to and exercised by one organically indivisible individual (though as autonomous objective realities-traits each with a content of its own each separate one has a 'focal' but not independent history of its own, a disembodied life of its own, as it were) and that common aim/destiny is to subserve the organism that harbors and nurtures them. The Seven have a common initial origin—in the private or corporate Person—a common final aim, are mutually reinforcing and reciprocally implicate and presuppose one another, and, as far as meonic possibility is concerned, are always mutually reconcilable.

In comparing the Corporate-person (the Democracy) and the EQUALITY of the Seven Institutions-values within it with the private-person and the inequality or hierarchicalization of the Seven Values with and within him we wish to bring out the fact that the former, the molar, collective comprehensive super-individual is more determinate and its ultimate character (in the Absolute) absolutely and completely determinate and hence always more predictable than any single individual person is or can be. The form of self-realization, the perfected morphology, of the Corporate-person, its structure and entelechy are infinitely more perspicuous, more clearly discernible in advance, can be prophesied with a much greater degree of accuracy than the average single personality could be.

And this proposition conforms to the general statistical laws of probability (as well as to the 'field-force' and 'wave' theories of energy), according to which the greater the number of single units or events involved the greater the degree of certainty concerning the nature of the ultimate total molar results inferrable from their individual actions and interactions, whereas, at the same time, the ultimate fate of any particular single particle, event or person remains doubtful and of dubious predictability.

This applies to the World as a whole, under the aspect of eternity.

Judging by countless billions of individuals inhabiting the globe during the three billion years of its existence, with their natural, human and institutional histories, and with the help of data drawn from paleontology, genetics, astronomy, the physical and social sciences, the makeup of the world as a whole, its main features, its topology and ultimate outcome, can be discerned and predicted (because determinate); but the destiny of the solitary individual (as a concrete living ontogeny and protoplasm—apart from the ‘values’ and principles which he rises and falls with) is unforeseeable: and for three additional reasons, namely—Educability, Free Will and Specialization.

Man’s educability (plasticity, adaptability), a characteristic of Man analogous to the bio-physiological phenomenon and/or concept of “equipotentiality” wherein if transplanted at an early enough stage of growth—before differentiation of the part or tissue concerned had reached a phase of precise structure and rigid durable form—any part of the egg or embryonic tissue-substance possesses the capacity to develop into any or all parts of the developing-maturing organism depending solely on its new locale and the new field-forces acting on it there; that is, one part originally destined to develop into one specific organ if transplanted early enough can accommodate itself (by self-transformation) to its new habitat/environment and develop into an entirely new organ or tissue in response to the new forces it is being subjected to and to conform to the different role it must play in its new locale and field. Its structure changes as the functions it must perform change. (Fungibility)

Similarly, the particular individual man as a whole—a bio-social organism—can transform or rather metempsychose himself in great degree (if not attempted at too rapid a pace) in response and in adjustment to field-forces of different environments—natural, and social-institutional-cultural—in which he happens to find himself. He is much short of being determinate as a final structured psycho-physical entity—because we do not know precisely the kind of outside forces, their strength and relative proportions, which will attempt to mould him; nor do we know precisely the magnitude of his own native abilities and energies, strength and fixity of his character and/or his irreducible scale-of-values—we do not know them absolutely or relative to those of other individuals in his milieu—to help us determine and measure in advance his responses and probable fate.

Secondly, Man’s Free Will: which pertains to the fact that the single individual may at any moment in his career consciously or in

effect, capriciously or designedly, stop pursuing a moral course of incremental self-development and of co-operation with the social forces for good and progress, reverse himself and follow an opposite course, that of exploitation—exploit others (or try to), self-exploitation, or self-exhaustion—depletion of his natural patrimony-endowment of energy-capital through self indulgence in mere repetitive pleasures, through debauchery and disregard of goals involving struggle to continue an upward movement of values, and by combatting evolutionary trends in Society, fighting his own integral nîsus and rendering himself deaf and callous to the still voice of conscience and of synderesis, scorning futurity, renouncing interest in future generations, rejecting Eternity and the Absolute, and living just for the moment on an inherited and now ever-diminishing capacity for energy-production.

Since no one, not even the individual subject himself, can predict the occurrence of such an about-face, or the moment of its onset if it does happen, he remains a mystery, indeterminable.

Thirdly, Man's specialization (extraordinary extensive): which refers to that situational-transactional context wherein an individual craving to live his life and raise a family while contending with keen competition and poignant rivalries, and still refusing to curb his holistic moral faculty and his innate urge to integral self-transcendence (all-rounded proceptive growth), and declining to dissociate himself from ANY of the social-institutional forces, is still compelled to resort to specialization—or overspecialization, to mobilize and concentrate all his available free energies and employ them in some special, restricted field of activity (value or sub-value domain) wherein he can achieve sufficient competence—competitively—to earn a decent living. In order not only to merely survive but also to grow with the growing Whole—Society and Civilization—and qualify through offspring and achievement in the future Absolute in some manner and in some degree, in order to identify his concept of his own essential immortality and salvation with the deathlessness of the whole universal eternal Order he is willing, if able, to convert himself into a one-sided self, an instrumentality, a cog (but a conscious, sentient and growing cog) in the living mechanism of the Absolute, the God-willed Order or Kingdom.

Manifestly, submission and the extent of such submission to such a one-sided molding force-principles on the part of free-willing hosts of unique individuals are very difficult to ascertain in advance; hence the individual remains largely indeterminate.

Obviously, the three phenomena: Free-Will, Educability and Specialization are inter-related, and the latter two especially overlap and interpenetrate. But the crux of the problem, with special reference to the last, is: can any, some or all individuals specialize in One Sphere, and exercise only One of his Seven co-ordinate capacities, without drawing upon the energies needed to at least maintain if not enhance his Six other capacities? Is specialization possible without such a degree of lessened power and efficiency in one or more of the Six other socio-situational Fields of endeavor as to compromise the particular individual's ability to keep up with the ever-increasing intricacies and expansions going on in those Six Fields—as well as in his own Field—and as to jeopardize the results of his attempts to meet and cope with their ever-increasing demands, and so eventually succumb and perish on one of those Six alien Fields—a victim of overspecialization or of a one-sided orthogenesis?

The answer is: "It is possible"; but whether this possibility will be realized depends upon three factors. Firstly, the particular individual's willingness to make the additional exertions required—efforts that add up to sometimes being heroic in scope and magnitude—and to run the additional risks entailed, and all this while temptation and ease may be beckoning. This choice refers to the subjective Freedom-of-the-will. Secondly, it depends upon the caliber of his competitors as to how hard he must work at his specialty (leaving or not leaving leisure and energy for activity in other Fields), or/and to what extreme degree of specialization he must perforce resort to. Thirdly, the element of Chance—Tychism, is also a factor.

Chance, Tychism (e.g. Peirce's) is a factor which may even become of vital importance as far as any single individual or as far as individual cases-situations are concerned, but with regard to Society as a whole under its aspect of eternity Chance—both favorable and unfavorable—needs must in the long run be progressively eliminated, by mutual cancellation, by insurance, and by the evolution of social organization inimical in its very structure to luck-factors. In our present imperfectly constituted Society, however, the proper moral exercise of his Free-will by the individual—even when coupled with great capacity—by themselves afford no guarantee of virtual positive success, though Free-will functioning morally is (and always will be) a necessary, or rather *the* major necessary factor in self-evolutionary development and in a growing capacity for personal happiness. However true this be still positive assurances by such moral conduct are lacking;

i.e. its effectiveness is rather of a negative nature. It preserves his existing high standards: of achievement and aspirational level, of personal integrity, of self-regard, and also sustains the gratification-standard that always accompanies one's pursuit and progressive realization of his ideal aims. Moral choice—consistently practiced—is merely a guarantee against the prolongation of one's agonies in the gradual or swift downward path to lower values-standards, to decrease in vital dynamics, to lower orders of consciousness, to jaded appetites and mere repetitive insipid pleasures and diminishing satisfaction-intensity—intensities that fall shorter and shorter of the fully satisfying fulfillment experiences he previously thrilled to—actually or felt himself capable of experiencing and now poignantly misses or stands ready to forfeit. Moral choice, or rather moral Action, means braving even death in the ATTEMPT to maintain or raise such standards.

The luck-factor counts far more in the fate of particular individuals than it does in the fate of Institutions (7), of Nations or of the World.

The difference noted with regard to the particular private person as compared with the Corporate-person relative to the equality or hierarchicality of the Seven Value-dimensions and relative to sponsoring and fostering them all equally or specializing in the promotion of one or more (short of all Seven) only of these Seven value-capacity Realms, this same difference, I aver, exists with regard to the Will of the individual person as compared with the Corporate-Will, seeing that the Will bespeaks both the private or Social Person as a whole—integrally—being the resultant-product in both cases of the interactions of *his* or *its* Seven partial segmental wishes and purposes—and Institutions—and of the meristic sub-will (sub-egos) they each separately manifest in their own medium—and of the matricial, holistic undifferentiated and undifferentiating instinct of Self and Societal self-preservation and self-perpetuation; a resultant-product (a constant) of a certain definite magnitude rendered compulsory by the fact that the total amount-and-quality of energy at the disposal of any one individual or limited corporate social-individual is fixed and limited, and that therefore he or it cannot engage fully and with equal success in all Seven Value-fields of activity and experience. The philosophy of Ergasia, the Law of Span (Spearman), and the concept of the Libido (Freud) all postulate such an originally given—native—fixed legacy of energy-potential.

As noted (p. 11), the presence of each propensity, instinct and capacity (Seven Classes) in every individual organism microcosm cor-

responding to each of the Seven dimensions of Reality and Value in the macrocosm (cosmos) is characterized by the co-presence of a separate will or conation to exercise that particular power, property or attribute, responding when a proper and appropriate stimulus impinges or exerting itself in the groping for and search for such special stimulus or event and then reacting to it. Each of the Seven, we maintain, is an instinct, at least insofar as each to a great extent constitutes a separate independent source of energy (cathexis) or is One of Seven different Keys capable of unlocking the gates of a single one of Seven possible reservoirs of energy (or constitutes one of seven faucets releasing energy from one reservoir-source). A certain irreducible amount-quality of energy is inviolably reserved for each instinct-capacity, a minimum cast into the very substance and constitution of the integral organism and which cannot be evoked otherwise, but remaining in dormant tension, and a minimum necessary for the bare subsistence of the organism in its self-identical existing psychosomatic topologically-structured form and organization and its over-all equilibrium of forces. (The last, P. Janet.)

We are here extending the concept of 'specific energies' to include meaning or specific meaning, the perception of and consequent behavior upon such meaning perception, as well as applied to sense perception through different fibers, an extension which is one of degree not of kind (Hayek) since both are means employed by the self to classify and evaluate stimuli and respond in behavior or conduct.

As between the integral Will of the personality and his or its Seven diverse individuated regional sub-wills this difference obtains, namely: the organism's total energy-production potential, his total potency, is fixed, or at least maintains a fixed ratio to the total capacitance of other integral individual or social human organisms, while the percentages of that total energy-power production-capacity available for distribution amongst each of the several Seven regionally active and activating sub energy-systems is much less rigidly fixed; though the latter, as stated immediately above, do have fixed floors and ceilings. And the fact that favorable (unexpectedly so) circumstances will permit of the stretching of one's allegedly fixed potential-total with regard to the optimum visible empirical results achieved does not affect the validity of our assumption. Such luck can change, or can benefit other selves too. Such outward ramifications can change the basic given endowment of energy available for work but little. What usually happens when such outward auspicious conditions prevail is that there

results an intra-personal rearrangement, with one or other of the Seven powers-capacities growing disproportionately by undue exercise and nurture; the total-self potential remains to a high degree fixed. Anacletic growth through one faculty-capacity is much more certain than total-self expansion in all Seven directions-media.

The important point is that great variations in the percentage of *existing* energies allocated or allottable to the separate regional realms are possible. And though each separate realm is a dynamic tension-system expressing itself in/as a definite propensity, drive or urge to selectively perceive, feel and desire only a certain category of stimuli and to act and react in a chosen particular field for a special specific goal and specific form of gratification—though each is autotelic and imbued with a constitutive will (sub-ego) of its own and desirous of living, acting and expanding its own unique sub-self in its own medium—though all this be true, there are, nevertheless, Seven SUCH—each importuning, never satisfied; and even though the required threshold stimulus or cue may be absent for a brief time or conditions remain unpropitious for the successful exercise and application of the particular capacity pertinent to its specific type of stimulus or situation—still each and all of them remain alive, vibrant and alert—though in an apparent state of temporarily suspended animation, nascent, or simply groping for a proper object, they all still are simply biding each its proper time to leap into overt action. And these Seven, overtly operating or not, function within one over-all total closed and limited inter-conductive and inter-communicating Energy-system: vis, the organism—the one psycho-somatic, bio-social spiritual organism. Obviously, mediation, balance, co-ordination, harmonization, integration and articulation of these Seven permanent forces is needed by the single totalitarian Person—the Person responsible as an undivided integer to himself and judged and held so responsible by Society for his conduct and doings. Impelled to avert inner anarchy, to effect economies in the expenditure of his available energies, to achieve maximal results with minimal effort and risk—avoiding or eliminating the waste or resources due to inner dissension, conflict and friction, and at times compelled to implosively muster, hastily mobilize and/or explosively release unprecedentedly vast amounts of energy needed to cope instantaneously with particularly difficult problems or to survive grave emergencies—I say, impelled and motivated thusly the Person acts as an indivisible unit, meeting these emergencies only by culling up huge amounts of energy ordinarily existing in the form of

free energies and to some extent energies ear-marked for use by, and at the command of, only one or other of the Seven capacities-faculties; (or ear-marked for the *Six* Others if we are dealing with emergencies occurring within the confines of One meristic faculty and value-domain only). That is, each of the segmental Seven is inhibited or encouraged by THE Self for the good and welfare of the Self as occasion requires—something that could not be done if the supplies of energy available to each of the Seven constituted a closed, locked sub-system or independent compartmentalized reservoir which could not at all be tapped and diverted by the governing Self from one to the others of the Seven and from each and all the Seven to itself as an entity of its own with a fate and destiny distinctly its own.

And when any of the sub-wills amenable to inhibition and assistance (reenforcement) is so manipulated it means that the aspiration, conation and active functioning of each of them can be restrained and suspended to an appreciable extent. Such manipulation and control is exercised by the person as an integral entity (and exhibits the total Persononic, proceptive Will in action), apart and distinct from his Seven differentiated tractable constituent parts and powers (distinct, I say, even though the two are utterly interdependent). This control by the Self and manageableness and complaisancy by and of the segmental parts and powers is only partially explicable in terms of the neutralizing and balancing effects of one upon the others of the Seven equal meristic forces and urges. A stronger power is at work, a power prior to, always present, and transcending, the Seven media through which it works visibly and publicly. A central constantly-operating integrated and integrating control exists, and antedates and supercedes mere precarious shifting balance. Such Integration differentiates a mere congeries from an integrated System, a mechanical from an integrable System; (*integrable* because integration itself [coalescence, integrational status] is never complete but is rather vectorial and anagogic). The integral integrating Will governs and the Seven sub-wills yield and obey to an extent, however reluctantly.

And that integral Will, to be unitary, self-consistent, self-identical and coherent, to retain much stability and permanence, must correspond to a dereistic craving for some ONE dominating objective or good—one conceptualized as final goal, and one that is felt as supplying his cardinal motivating purpose—to which the Seven sub-wills, being inherently congruent with each other and with *the* Will, can and do subscribe, and to which the sub-wills, sub-egos and sub-powers

with which the Person is instinct, plus to-a-large-extent independent energy-funds they each control or unlock can be synergically harnessed, to the progressive realization of which they each contribute and in the ensuing gratifications and successes (or griefs and failures) they each participate.

The processes of integration, balance and mediation amongst the Seven sub energy-fields and Seven experience-domains within a total Field take place (in the private organism) in the Central Nervous System and in the autonomic nervous system, the effects of the two probably combining and merging in the hypothalamus. In the wake of these processes there eventuates a resultant holistic-moral perception; a synthetic concept both a priori and a posteriori in nature is intuited, a governing attitude is struck, a basic assumption or conclusion is reached, a super-ordinate esthesis supervenes, and/or the direction of the proceptive Will is continued or slightly altered. If we call this resultant effect an Intuition we must sharply contra-distinguish it from the intuition ordinarily intended, one which is distinctly intellectual in content and nature (i.e. Wisdom). The latter is indeed a factor, an indispensable ingredient, in the total mediation process—but any factor no matter how necessary or essential a component it forms in the make-up, emergence and persistence of the Whole must not be confused with, or expanded into identification with, the Whole itself. Ontology as well as logic forbid such misidentification. Besides Wisdom (and its sort of intuition) there are Six other ingredients (each with *its* sort of intuition), and each can put forth the same claim for identification with the Whole, and with as much or as little justification, as can the former, seeing as that Personality—the integral state of being—is impossible without the presence of each one of them in some degree and of all of them in equal degree in the perfect well-rounded Personality. Consciousness, and the capacity for consciousness, held to be synonymous with life itself, includes total awareness, a total including Seven Varieties of consciousness distinguishable within itself, where the awareness of Beauty or of Love or of Freedom, etc. is as real and substantial a part of total awareness as is the intellectual brand of awareness in Wisdom. Most living things—including people—manage to live, prosper and be quite happy though gifted with Wisdom in only very moderate degree.

Holistic Consciousness comprises all Seven sub-forms of consciousness, all Seven types of (conscious) experience—clearly defined—as Seven separate kinds of cognition, and conserved in memory as such.

Justice, Faith, Love, Wisdom, Freedom, Might and Beauty are Each a separate cognition, emotion, or conation (volition), or of an 'attitude' of which they are phases, within the organism as the total Dynamic System. Each of the Seven is a Value and Reality testing-mechanism and faculty, attuned and adapted to its special specific realm of Value and Reality—cognizing, feeling, desiring and willing its special object or objective. And discursive, intuitive Wisdom—working and mediating through acoluthic knowledge and reason—is only one of Seven varieties of consciousness.

The diverse distinctive consciousnesses, the experiences of Justice, of Faith, of Love, of Beauty, of Freedom, and of Might (Six)—their relative strengths, the separate roles they each play in the life of the integral bio-social personality, the persistent special demands on, or for, the time, attention and energies of the monolithic whole personical Energy-System they each make merge with the demands of their Seventh segmental co-ordinate, vis: intellectual Wisdom, as a merger of Seven primordial and ultimate equal Reals in a determinate Real world (both the macrocosm and the person-microcosm), and the resultant single emergent, the more-or-less organically compounded unitary bio-spiritual, self-determining Consciousness is a quality or rather a creation of the whole-person (whole both antecedently and resultantly), of the entitital Dynamic-System and not of any single sub energy-system or factor within it, nor of any mere combination of two or more such single sub factors thereof. It is rather a Gestalts-configurational quality-form or result, and represents the proceptive Will of the integral organism, or, to be accurate, it represents (meanwhile) the Intent—seeing as real Will is manifested truly only in *completed deeds*, in public empirical, concrete, overt commitments and activities, in obligations—tangible ones—accepted, in activities undertaken and performed—undertakings of various degrees of unretractableness and of irrevocability involving total self-commitment, whereas the Intent is only the jumping-off place for the commencement of the Will's crucial operation.

This determining (self-determining) role must be played by the holistic Will, and not by virtue of the prior existence of various (Seven) capacities each an energy-system clamoring for action and growth and uniting as independent entities for common action when it pleases *them*, but rather because of the antecedently existing reality of a transcending, matricial Self or System of which the integral Will is the spearhead and expression. This Self-system is the

limited-total energy-production capacity-potential of any individual organismic Energy-System as compared, in total, with other Energy-Systems (persons)—other Systems that both compete and co-operate with it. And in both cases—that of competition and warfare and of co-operation and peace, and in the resulting victories won, defeats suffered and partnerships formed—modifications of one's integral Will are necessitated and made, to conform to the person's new and changing personal status as a member of Society and to his own re-evaluation of the magnitude of his own total potency as compared with that of other individuals. And this priority or dominating event, this constant reorientation of the integral Self (re-appraisal) as a unit amongst other units causes, compels that Self to continually take stock of itself and its various resources, entailing a rearrangement of his previous scale-of-values and a more accurate reassessment of each of the Seven separate capacities in his personal arsenal of powers and potentialities as to their several absolute calibers and as to their relative dimensions vis-a-vis one another, with a consequent reorganization of all these—tectonically—by the Self for more effective use in future personal and situational encounters.

The natural and normal inclination of any Self is to develop all Seven propensities-capacities about equally—to respond to the special appeal of each of the Seven values, and form a well-rounded personality of itself—living and enjoying life in the richness of all of its Seven dimensions. But coercion exercised by events, pressure applied by competitors and standards set by institutions may relegate the hindmost to a state and status so low—as well-rounded persons—that the latter may be suborned into foregoing that cherished state of self-roundedness and to acquire a preference for the one-sidedness of mere specialization, hoping that by sticking to one field they are more apt by dint of sheer concentration of all efforts to prosper, forge ahead and recoup prestige than they possibly could otherwise. The cost is high: retardation of their other capacities-gratifications (or at least retardation of the momentum of their growth); but they are willing to pay this price—partly because of dire necessity, partly because the trend to specialization is well-nigh universal and there is no odium attached to it (especially if it is in the so-called arts and professions), and partly because of compensating reciprocal benefits and advantages consequent upon such unlimited division of labor and specialization of function—whereby the abundance of greater productivity at lower cost, and the deeper understanding attained by single individuals or

groups in their special fields, are passed on and disseminated to ever widening circles of recipients—legatees. This mutual co-operation, supplementation and inter-dependence by specializing individuals actually makes for greater individual Freedom (paradoxical though it may seem)—Freedom in the positive sense here as the freedom ‘TO,’ the freedom to rise to greater individual and greater total collective achievement, education and enjoyment than would otherwise be possible. Furthermore, profound specialization or expansion in depth is impossible without some concomitant expansion in breadth, without some generalization and abutment into other fields. For not only are the various branches and sub-branches of any One of the Seven value-fields interrelated but the Seven major Fields themselves overlap, interpenetrate and merge at numerous points and areas.

In forming the mature integrated Will after extended differentiation by or from the original global Will one presumptively starts with at birth (or at conception, rather) we are concerned with three processes; and as each possesses a degree of unpredictability the final result—the integral Will—is to a still greater degree unascertainable in advance—i.e. indeterminate or “free.”

As previously explained, we reckon, firstly, with the existence, bathism and autolectic strivings (autochthonous ‘movement’) of Seven diverse instincts-capacities of unknown strengths and of unguaged élans. Secondly, we anticipate the eventual occurrence of an assimilation or amalgamation—gradually or suddenly effected—of these Seven into one clearly conceptualized, more or less firmly articulated, more or less integrated single integral personic Will—or Intent, as the case may be—the possession of which enables the man to present a consolidated, or solid united front, and thereby become an active, self-determining and influential-causal force-entity—as well as being a receptive, passive and externally determined object. Thirdly, inasmuch as this resultant intent—or Will—is directed towards a single dominant goal or goal-pattern the desire for the attainment of which constitutes *his* ‘level of aspiration’ and in the purposed realization of which his total self—id, ego and super-ego—is involved it follows that that goal-design or goal-complexus corresponds to a rough approximation made by the total-self of its potentialities and possibilities—and represents a total self-evaluation in terms of objectives to be achieved, or at least attempted, and which self-measurement or self-estimate (or expectancy—G. Murphy) is yet to be tested and validated in fresh encounters with Nature, Man and Fate and in creative accomplishment.

With wider experience and maturation and the correctives they bring and with the unmistakable signs of approach to homeostasis the individual's measure of his capacities becomes quite accurate, his jockeyings with his 'aspirational level' subside—as does his struggle for status, his attempts to find an 'acceptable' Self and 'picture' of that Self are resolved, he becomes acclimated to his 'station' in life, and prehends his nearly-true relative status as a man amongst men, and knows what his distinctive contribution to Civilization can be.

And, most important, is the fact that one continues this struggle and experimentation to plumb and fathom the Self until he either attains to complete certainty and accuracy regarding his Power (total) and powers (segmental) and regarding his unalterable resolution to pursue a fixed goal and follow certain principles uncompromisingly, or until his energies are spent in the attempt to do this. Which means that one's total virility and vitality, his total energy-production potential, is the supreme determinant, the final court of appeal, arbiter and executor with reference to the emergence of the permanent 'picture of the Self'—his real ego and aspirational level, his real status.

The second of the three processes (p. 45), that of mediation and integration of the Seven Powers-faculties and stimuli-categories occurs in the vortex of the central nervous system headed by the cortex, assisted or conditioned by the thalamus, and in conjunction with the two-branched autonomic nervous system. The latter, through its two parts: the Sympathetic and Parasympathetic systems, probes and gauges the amount, quality and kind of energies resident in, and vitalizing the organism in its psychosomatic totality, and the maximum amounts of these available for specific contingencies. In the mid-brain, the hypothalamus, the synthesis occurs between the messages on the one hand, relayed to it by the cortex containing the conclusions (perceptual) reached by the cortex regarding current stimulating or challenging objects-situations impinging upon the Self and the messages, on the other, received from the Autonomous System as to the physiological-vitalistic condition of the organism and as to the energies available to meet—fully, or partly only—the current problem-situation or stimulus. The phenomenon of 'feed-back,' whereby the condition of the muscles, striped and unstriped, the state of the viscera, glands and bone structure on previous occasions when the Self faced the same or similar stimuli are and have been conveyed to the cortex, permits of the upper brain's participation (with the direct registration on the autonomic system) in the assessment of the energies available and of the

condition of bones, organs, muscles, ligaments, etc. to meet and withstand the shock and energy-call of the current problem, (without jeopardizing the 'balance of forces' in the organism for meeting other multitudinous recurring problems-stimuli—P. Janet's "Equilibrium Theory").

The Nervous System—Central and Autonomous—in all its 'levels of consciousness,' must not be confounded with, or equated with, the stored vitality-resources and energy-production potential of that power-plant, the organism, the order, quality and magnitude of which it is part (half) of the former's functions to evaluate and assess (the other half part function being to evaluate and solve external problems, extra-personal not intra-personal ones), and of which substance and vitality it, this appraising apparatus and function, is but one manifestation—though indeed of seminal importance. In other words, the Nervous System is but a special organ (or system of organs) like the sensory-motor system, the digestive system, the reproductive system—having been (and still being) evolved by the race for self-appraisal and self measurement by each and all ontogenies with concrete, contextual reference to its (the Self's) sufficiency and adequacy to meet the demands made, or likely to be made upon it by a life of overt, practical experiences, of interaction with the environment and with other individuals and groups competing or cooperating with it, hampering or facilitating its doings, in a public, objective world of effort, struggle, randomness and purpose, chance and risk, and of progress.

Even assuming that this organ-system, the Nervous System—this instrument of inner-strength, inner-energy evaluation and measurement—is a perfect one, which is very rarely the case, as so much trial-and-error jockeying with one's aspirational level proves, still all it can do is measure, measure the energies that are *there*—there to be measured; the measuring instrument does not create or add to (except phylogenetically over aeons of time) the substantial vitality or moving forces it already finds there in being and given. It may help by its own potency and strategy to economize those energy resources and obtain from them the greatest production-output and results possible, ('pragmatize' that energy—Lasswell & Kaplan, 1951), but other competing persons may do likewise—leaving the former subject in the same relative position or status—but no one can utilize energies that simply are not there.

AND IT IS JUST THESE ENERGIES—or lack and absence of them—THAT IN FINAL ANALYSIS DETERMINE ONE'S OBJEC-

TIVELY TRUE REAL SELF, HIS *WILL*, actualized and actualizing, AND HIS RELATIVE STATUS AS ONE INDIVIDUAL AMONGST MANY IN THE SELF-EVOLUTIONARY RACE for SELF and SOCIETAL PERFECTION.

This potency-total of a given individual (or nation) is an unknown quantity—certainly so during his lifetime, during the entire course of which the process of self-measurement and measurement and testing by God, Society and natural environment continue steadily. And a full measurement of any power or quantity cannot be complete until ALL of it is measured or weighed, until ALL of it exhaustively has passed through the meter, which does not occur here till the final moment of the person's life; and not even then in most cases, for his objectivizations, his works and achievements of lasting value, the inspiration of his personal example, as well as his progeny and descendants—all these may not be susceptible of proper evaluation and comparison for many years and generations to come.

What must be made crystal clear is this: that the integral conation-volition resultant, the Intent (the holistic Attitude generated by the confluence of the Seven segmental powers-attitudes), is not the Will, and must not be confused with it. The former arises and resides in the Nervous-System—only, and is a more or less tentative estimate of a secret datum, the latter: the Will is that datum itself, revealed and exposed. The Will is, or represents, the direction of movement of the bio-spiritual cohering total vitalistic potential resident in one's self, including his germ-plasm, with the stress on the latter as potentially immortal (while the present and succeeding of its ontogenies vanish), and as the only part of any ontogeny-bearer whose continuing evolutionary journey through the ages can be recorded and traced.

The integral organized Consciousness (Intent)—residing in the nervous system—recommends and actively inaugurates decisive courses of action to be taken in meeting situational demands and challenges and in pursuance of practical significant tasks and ideal goals—situations and goals perceived, defined and set by it, and falling into our now well-known Seven differentiated categories. The Intent of the holistic Consciousness (including the pre conscious and the subconscious) recommends and to a degree controls the distribution of available more-or-less free energies amongst the person's Seven segmental Capacities each occupied with its corresponding province or category of experience (while not forgetting its own self-nurture first). It does all this but it, itself, does not *generate* those energies, rather itself it

is a product, a manifestation of the existence and operation of that dynamesis, that fixed inherited energy-potential and *élan vital*, the individual starts life with; and life here includes consciousness, 'life-style,' general governing attitude and propensity. The Intent's own ultimate efficacy depends on this antecedent reality: the order, caliber and magnitude of that forces-potential. The former cannot rise above the latter, its source, though it may coincide in large part with it; it is not identical with it. Only the Will is identical with it in its utter totality. The comprehensive Integral Intent may prescribe a course of Moral and practical action which is such that the person-system can and does follow and carry through (i.e. Wills it) and which then will lead to an incrementation of the energy-patrimony he commenced life with, will result in an energy-capital appreciation. That is, the person can possibly boost and parlay his heritage: his energy principal. But all this is merely begging the question. Any wish or suggestion by the Integrating Center of the personality (The Intent) for the manufacture, accumulation, storage, allocation and liberation of energies depends for its ratification and execution in action and in results upon the already-existing finite, limited caliber-capacitance of the vitalismic core and periphery of the organism—upon its presently-existing limited total productive-capacity. One can possibly increase one's inherited energy-total during his lifetime and transmit that enlarged power-capacity to his offspring, but the increment is not only small but must bear a fixed optimum ratio to the magnitude of the inherited total. Like all gene mutations changes are barely perceptible.

If and when the fount and nexus of pulsating vital energy starts to run dry and falters in carrying out the bid, the exhortation—Intent—of the integral Consciousness of the individual concerned then that eclectic, synthesizing integral Consciousness, being much more than just a clear-cut, defined and linguistically formulated 'rational' concept (since rational cognitions—Wisdom—form only One of its Seven component unchangeable self-identity of 'essences' or 'ideas,' but being rather a dynamic unpetrified patterned structure of diverse ingredients themselves each variable, changeable and vectorial, being more volatile, more self-adaptive (expansively and contractively), more negotiative and accommodative than theoretic abstract definitively fixed 'logical' concepts), I say, this fabian, tergiversational, sinuous and modifiable Consciousness as instrumentality of the total potential of the individual Energy-system in its transactions with a world of other finite individual and group Energy-systems lets itself be guided and

corrected by the limits of that special finite Potency-system it is embedded and inheres in and which it tries to bespeak, limits that are divulged when further and further demands on his energies that new situations make and that the integral Consciousness approves in principle as warranted are met less and less adequately—by a System nearly drained.

The determination, resolve, desire, or Intent (any or all of these) of the integral Consciousness can, as stated, coalesce and be identical, with the Will, but only so long as the energies requisitioned by the Intent continue to be forthcoming. And it is when requisitions keep coming in even after supplies have been exhausted or have become inadequate that we start noticing the divergence of the two, that we perceive that the Intent is not coincident with the real Will, which Will alone faithfully reflects the Energy-system in *all* its peregrinations and vicissitudes. And since it is the latter—the Energy-system—and its directional symbol: the Will, that is the more permanent and fixed by far of the two the former: the Intent (focus of the Integral Consciousness), in any clash between them is the one that undergoes modification and variation.

Whether one remains objective and realistic or whether he becomes afflicted with autistic rationalization the fact remains that *if* self-preservation is desired one does or is compelled to readjust his sights, change his Self-judgment and self-evaluation, modify his aspirational level, reconstruct his Weltanschauung, recast the role he plays in the world of affairs and of status, shift or transpose his one *super-ordinate*, proceptive integral Goal—concomitantly realigning (through intra-personal transality) his Seven *sub-ordinate* component sub-goals, do one or more of all these things in an attempt at ‘recentering’ and re-orientation to make these harmonize with his recently-discovered Real Self, a Self-in-World context.

The term “Will”—internally, subjectively a process and outwardly a vector—as differentiated not only from the integral Intent but also from wishful phantasy and fantastic desire—must be restricted in meaning to the serious bent for and earnest pursuit of the (for him) possible, must be limited to preoccupation with objectives that one’s native powers—logistically speaking—make possible of attainment.

And the fact that the Will is more potent, stable and fixed than the Intent does not preclude its being a dynamic, anagogic-katagogic evolving entity itself—expandable with success and contractable with defeat—even though on a scale vastly more minute and gradual than

the change-rate of the Intent (or of the Seven parts, powers thereof). And a change of direction or strength of the Will denotes a similar degree of change in the capacity of that power-producing plant, the Person-ic Energy-producing System the two of which reciprocally manifest each other.

Will is practically synonymous with total energy-potential, but is needed as a separate term-concept because of an additional signification attaching to it, namely, that of pointing out the direction (tropic or anotropic) in which the organic System is moving (currently) vis-a-vis its own and Civilization's ultimate possible Goal and Fate. Furthermore, the term 'Will' carries the connotation indicative of the high rung in the evolutionary ladder reached by the race of which the particular person-system is a member (and to the high standards of which he is expected to conform). And, considered individually, the term 'Will' animadverts to the high degree of integral personal unity ('Integrational Status,' Angyal; or degree of "Coalescence"—E. S. Brightman, 1940) attained by an individual through the excellent organization and articulation of all his meristic powers, faculties and parts. The term 'Will' also bespeaks responsibility as an indivisible unit for *all* he does; and, finally, refers to his degree of self-determination effected as a creative, creating center, and as implosive-explosive energy-power vortex.

In facing problems he cannot solve and in dealing with competitors he cannot best (or in working with friends whose contributions he cannot equal), and aware of his limitations, the individual often freely relegates himself (as a person) to a lower (or higher) rank relative to others who excel and surpass him (or who are inferior), a superiority (or inferiority) he dispassionately and empirically observes to be the true state of affairs, to flout which would mean butting his head against a steel wall of fact and reality. And if he does not so relegate himself voluntarily and consciously he comes to do so and to acknowledge his pre-empted or newly-acquired relative personal status—in effect, ecatically, indirectly, on lower than focal, telic levels of consciousness—as, for instance, when the homeostatic condition supervenes, and his 'apperceptive mass' naturally and spontaneously comes to shun, shunt out, find no interest in, and avoid influences, aspirations and responsibilities which he patently cannot stomach, assimilate, assume or realize. And the reorganization of his Seven several Capacities in line with his new internal integral Self-orientation and with his novel external personal status follows, and is effected in such

wise as to make possible the production of maximal results by them, all things considered.

Whether, accordingly, one reorganizes his values-capacities System about the *weakest* of his Seven sub-systems—as Adler maintains—with the phenomenon of ‘Compensation’ evidently in operation, or whether—as Jung avers—he rearranges his Energy-system about the *strongest* of his Seven natural powers as nucleus, placing *it* in the pivotal position of apex of his personal hierarchical scale-of-values, devoting most of his time and effort to its cultivation, or whether he maintains his integral Self—as such, and apart from the Seven media in which it alternately expresses itself, as an entity controlling the Seven, and treating them more or less as equals, and as equally subordinate to the central Self and its transcending goal and destiny, whichever of these three alternate courses he takes the fact remains that a re-organization to a higher or to a lower level force-center does transpire.

In the event that either of the first two of the three alternative possibilities noted results, and the Six other remaining specific, meristic capacities-values come to revolve as satellites about the chosen Seventh, to minister to it and to rank themselves in the order of their respective greater or lesser usefulness to *its* exercise and growth—it, the chosen One, comes to be allied with, or merges with, or even to displace, the (former) Image-of-the-Self (directly intuited as an independent entity) as the essence of the personality, and *its* (the Seventh’s) fate becomes the transcending concern of the person.

True to the workings of the general evolutionary law or the process of “Adaptive Radiation”—applicable to humans as individuals and to human Societies as corporate entities, as well as to all more primitive forms of organic and animal life—all Seven values-faculties come to be cultivated, none neglected. Each comes to be cultivated intensively and preferentially—by certain individuals, by certain nations or by certain institutions. Each is nurtured both for its own sake and for the sake and benefit of the individual or institutional cultivator or practitioner. They are each perpetuated as a super-temporal Value through the ages by individuals and mainly by corporate-persons or Groups called ‘Selector Groups’ who and which specialize in, and distinguish themselves by their concern for, one or other of these Seven branches of Value, of Process, of Being and of Reality. The intrinsic consummatory gratification value as well as instrumental utility they each possess makes this inevitable.

PART II.

WILL

CHAPTER III

THE WILL AS SUCH

The Will, as stated, represents the entire individual personal psychosomatic Energy-System, a System the integrated, structured torrent of potency of which can undergo changes in direction of flow ranging in degree from a slight deflection to complete reversal. It can change velocity and rates of acceleration or deceleration in any one direction, with each different direction or angle of incidence leading to a different end-goal, and with the two extremes of such directions being 180 degrees apart and hence leading to diametrically opposite goals—one progressively leading to Perfection (Platonic Tropism) and its opposite leading regressively farther and farther AWAY FROM perfection (Anatropism). And what is here involved with reference to individual organisms, Energy-systems, are the following: constant increase (or decrease to a point where extinction occurs), constant enhancement in both the germ-plasm and its successive individual ontogenies (with the diffusion of that increase phylogenetically amongst the race) of its and their total energy-potential, constant enlargement of energy-production capacity, and total energy-capital appreciation or depreciation, and the constant parlaying of given energy-principal.

In trying to determine at any given momentary juncture what one's Will really is it is permissible to reckon with his avowed articulated or enunciated intention or purpose, with his own description and profession of what it is that he Wills, what ultimate goal he either states to have adopted as his own or betrays by his Intent and conative-volitional acts and the concrete, hazardous enterprises he initially actually *embarks* upon to be his highest goal, in the realization of which he comes to have a growing vested interest.

It may well be that his protestation if genuine virtually does or will coincide with the course of action he actually pursues (and for a definite period of time) all threats and risks notwithstanding. More

frequently, however, the concrete course of action actually embarked upon deviates slightly from the precise course he needs to chart and traverse to reach the goal allegedly his as verbally or in mere initial acts enunciated by him. The at-first imperceptible deflection widens with time elapsed and with distance covered until a complete 180 degree reversal of direction—away from, instead of toward, the defined prime objective may possibly eventuate—as a matter-of-course, almost. Which means two things. Firstly, that the integral synthetic Intent—disclosed by overt action and behavior actually **ATTEMPTED**—can differ from the merely mental concept of what one is and what he *ought* to be doing or striving for; and, secondly, that this same Intent can come to differ from the Will.

The Intent differs from the Will though the two may blend for a considerable period of time. The more unrepentingly self-compromising, the more irrevocably self-committing, the more irreputable and irretraceable the steps taken, the actions performed and the course followed the closer do they come to being faithful expressions of the Will proper of the individual—and the truer their measure of the proportions of the personal Energy-system of that subject.

In a word, we maintain that the Will is revealed and knowable by the finished deed, the performance (*Energeia*). It is identified by the series of activities and processes conceived, fixed, set in operation and persevered in until culminated in ultimate successful realization or until death overtakes the subject while unswervingly engaged in them—and not either by mere envisioning, verbal declaration and formulation of intention, or by integral Intent and holistic volitional resolve accompanied by initial start and public overt attempt at implementation and execution. The greater the degree of irrevocability, the greater the disinclination for, or impossibility of, halting or revoking the unleashed resulting chain of events consequent upon some *initial* self-commitment or crucial decision the more certain is it that that initial act (or decision) more accurately and more truly reflects the man's Will or that it *IS* his Will in actual operation. The decisive act and the Will determine each other. And the Will goes beyond as well as includes the integral Intent, with the latter being the integrated resultant of the subject's Seven segmental values-capacities—including Wisdom (intellection, knowledge, reason). And, of course, even single acts point to or at goals, causes, values, interests and loyalties, while acts, many acts cohering in a whole consistent series or/and systemati-

cally interrelated point to similar objectives and cravings with much greater force and authenticity.

The Will can be divulged either when confronting a single problematic situation of seminal, pivotal importance or difficulty, or when one's Ego, *raison d'être* or ultimate aim are involved; and it is divulged at once in the manner of an actual precipitate spontaneous response on one's part, or it takes legible form gradually—when a persistent and consistent telic or hormic line of conduct reveals its emerging, becoming form and nature.

This at first inchoate Will (to-be) may retain the elemental factor of spontaneity even though a vast and elaborate sequence or pattern of single acts and episodes deliberately planned and carefully and skillfully executed may mediate supervene if and when the original intuitive spontaneous general attitude-response (ideational, affective, conative or judgemental in nature) is in essence preserved intact, preserved as motivating north star guiding him continuously and unerringly through the maze of multiple concrete event-activities, and constantly alerting him to the fact that all these events and activities are means toward or rather parts of the 'END' and its attainment, an *end* originally intuited directly not mediatively (and *spiritually*) by his integral Moral faculty, and likewise intuited originally and *organically* by his Self and the Energy-system rotating about that force-center (or vortex) or core we designate by the term 'Self.'

The distinction between Intent and Will must be stressed (though both are holistic rather than meristic) if the doctrine/concept of an unfolding evolving 'entelechy' emerging into ever more determinate form in accordance with its Own immanent nature is to be advanced, a form (its Will) actualizable only with the free consent (free-will) of the ontogenetic personality (and the Species, too, incidentally) or with a consent successfully obstetricated, or if you will, suborned, from him. This free Assent is a necessary prerequisite or concomitant to the divulgence and operation of Will—and the two coalesce only when irrevocable self-commitment and commitment of his descendents follow—follow decisions and planned courses of action-conduct Consented to ACTually as revealed in DEED.

In other words, the Will—its existence or emergence (of its nature, caliber)—is attested to inferentially, indirectly, fabian-like—firstly in the case of the species as a whole, by the actual racial bio-spiritual, psychosomatic morphological and anatomical organism and type of

energy-system developed during the course of its phylogenetic evolution, and, secondly, in the individual case, by the special and specific relative place and status within the range-limits of all individual human organisms that can be included as members of the species, and the uniquely-patterned special-calibered but still nomothetic energy-system he and his ageless germ-plasm successfully developed during the entire course of its and his adaptational and adjustmental activities from time immemorial and from the moment of (ontogenetic) conception (his ancestral and personal life-histories). And this: his Will, and his present-current special systematic form are, in final analysis, dependent upon the total energy-producing capacity or potential of his organism, and upon whether this capacity-potential has by immediately-preceding successive ontogenies and by himself (since birth) been enhanced or reduced.

We call the emergence of the Will spontaneous and unpredictable (as well as freely elected—a possible paradox) because no one, not even himself, can accurately predict the enduring response of any human organism in the face of seemingly insuperable obstacles, to deep adversity suffered, to exposure to novel forms of temptation of unprecedented allure, to new, more complex and more challenging environments and milieus he is thrust into abruptly, or/and to new noticeably superior or inferior individual humans, his competitors and cooperants, he must face. No one can foretell the degree of success he will meet with in his efforts to adapt *himself* to all these, or/and to modify and adjust the *environment* to himself. All we can say with certainty is this: the greater the magnitude and organized complexity ('coherence'—Brightman, 1940) of the difficulties encountered the greater the amount and quality of vital energy and virility needed to cope with them, and the degree of his success (IF he is successful), that is, the final returns and results (not fully ascertainable till the ultimate end) are the measure of his real relative status, his real caliber and total potency potential (as compared with other humans), and hence disclosing at that distant time the nature and caliber of his authentic Will.

One can't gauge the measure of a Self (nor of the Will which points out the direction in which the proceptive, allomeric Self is autochronously moving) even of one's own, or fathom its widest deepest limits except by the criteria of effort and work, the progressively greater and greater volumes of which one must and actually DOES put forth and perform when body-exhausting (soma) and soul-straining

(psyche) situations-problems (that include in eminent degree the challenge of human rivals) arise and importune imperiously. On such crucial occasions many are amazed and delighted by the discovery of latent energy-resources (in themselves or in others) the presence of which they never would have suspected but for the extraordinary demands of the startlingly new difficult situation or of the powerful rival goading them onto more drastic efforts, to more superlative exertions, to more daring risks, involving the hazardous search for and tapping of any possible wells of energy buried deeply anywhere in his dynamic psychosomatic, bio-social System. What one experiences on such critical occasions is an admixture of some degree of intelligent discernment (Wisdom) of the nature and gravity of the challenge, a feeling of taking a plunge into the unknown, a consciousness of risk involved combined with a volitional acceptance thereof based partly on sheer Faith, and mixed with some or all of our Five *other* remaining meristic instinctive emotionally charged drives or power-charged intuitions, and all these guided by the integral-integrating Central Self-regard judgment-feeling. And whether crowned with outward pragmatic success or not the mere disclosure of the wealth of his own internal natural resources and capacities, overthrowing his previous estimate of the same—of which he hadn't ever yet taken a complete inventory—delights and inspires one, strengthens his Will (i.e. further persistence of vectorial direction toward his highest goal) and increases his capacity-to-Will. (Of course, he is more or less dismayed if it turns out that he had overestimated his natural powers and assets, with a consequent decrease or inhibition of the capacity-to-Will).

The search for, release of, and gratification derived in the possession and use of, such hitherto unrevealed energies lying dormant in the unprobed depths of one's being, or, rather, the vital initial effort successfully exerted to probe for such possible secreted energies (and with that initial drive-effort sustained and prolonged when rewarded by not-infrequent new finds of energy-wells which are, in turn, tapped upon discovery) bespeak, describe and nourish the Will—the genuine, authentic individual Will operating and functioning for the individual Energy-system in its totality and emanating from the profoundest depths of the bio-spiritual person. Such Willing is not mere wilfulness or sporadic volition, nor is it shallow, short-lived wishfulness or desire, nor is it fancy or craving entirely out of keeping with his dynamic ontological make-up with its optimum capacity for actual exertion, concrete work and successful performance.

Shallow fancies, mere inclinations, imagined ambitions and, especially, 'contracted' aspirations hardly constitute strong evidence for assuming the existence and functioning of a definite Will; rather they disclose the vacillations of a weak Will acting for a relatively low-grade Energy-system beset by situational problems and surrounded by persons (and Groups) constituting Energy-systems greater than his own and endowed with stronger Wills than his own. They point generally to a person without clear-cut concepts, powerful emotions or firm convictions, and testify to the effects of the influences of other individual or collective Wills exerted upon him.

Such submission to, or interaction with, others' Wills is true of all persons, in varying degrees, in any way related or affiliated with other individuals or Groups, and is most conspicuous when one is caught in the whirl of mass movements such as political, religious or social upheavals or revivals. At such times imitation, mimetism, contagion, intimidation, hypnotic suggestion, semblance in all its variety of forms, de-self-differentiation, de-individualization, the blurring of the bounds and limits of self-identity, self-effacement, acceptance of roles imposed upon one, self immersion in or obsession with the situation as viewed from the group-crowd viewpoint in disregard of the unique self, self-abandon and temporary emancipation from individual responsibility—all these and more set in to 'locomote,' modify, nullify, eclipse and inundate the genuine Will of the particular individual—so that he, at least temporarily, succumbs and accepts ideas, cherishes value-standards, supports causes and adopts roles for which he has no lasting native affinities, or such changes betray the relative impotence, want of independence and self-sufficiency of that particular person, show up his relatively low real personal status, and so shed some light on the nature of his Will.

With regard to the average competent and independent person such alien personal or corporate Wills (alien in objective, in means and method, in tempo, or in all these combined) externally imposed upon or contracted by him—not naturally meshing with his own peculiar make-up and hierarchical patterned scale of values—demanding much more or much less than he can afford and promising more than is good for him, or not enough, such foreign Wills cannot express him or faithfully reflect his Will (unless freely and spontaneously accepted and internalized by him) for the very essence of the meaning and significance of individual Will is Free-Will, the autonomous, spontaneous, uncoerced total urge to fuller self-expression and self-growth

attained at moderate speed (to preserve self-identity and stability); and each Self and finite Energy-system being more or less unique is more or less different from the collective entity and possesses a Will and a personality different more or less from the composite crowd-Will and from the corporate 'syntality' (Cattell). If and when the effects of exposure to those foreign Wills wear off it is because they cannot be assimilated into one's own Will, internalization, merging and synergy are impossible—beyond a certain point. He cannot permanently identify himself and what he is and stands for with either those disembodied transient Wills or with the more permanent organized Social or Institutional Wills, and with what they stood for and demanded. They are treated by him as foreign bodies seeking entrance into, and control of, his being, and are combatted and much of them is ejected.

When experienced as a force majeure to which he is subjected he may simulate continued acceptance of the alien Will, a self-defensive measure, a prudent act of self-adjustment—but if his innermost sympathies and his cooperativeness are not enlisted he will at an opportune moment shake off that Will, desert the cause it wants to further and join opposition Groups and Movements more in harmony with his true Will and wish.

Of course, the power of the private or Group Will and the degree of coercion it exercises upon different individuals varies greatly, depending upon the caliber and circumstances of the particular person affected and upon the varying strengths and persistences of different Wills to which he is subjected. One thing is certain: the collective Will or the neighbor's Will is a force that must be reckoned with, and reckoned with on a graded, scalar basis—from one extreme of being respected as an inexorable, unyielding reality (exemplified in the Law, for instance) all the way down by degrees to the other extreme of being considered a mere nuisance one may and very often does disregard with impunity. Either way, however, a minimum residual degree of rapport between one's own and the corporate-collective or other private Wills is essential to bare survival and sanity.

It will be noted, incidentally, that the Seven segmental capacities all are endowed with, but in varying degrees of greatness, capacities all exercise and develop actively at proper, recurring times, e.g. the powers or capacities for Justice, for Freedom, for Wisdom, for Love, etc., the exercise of each and all of these separate capacities involve and entails *inter* personal and *inter* Group relations and inter- or trans-

actional, mutually adjusting and reciprocating inter-relationships and not just *intra*-personal, subjective, covert processes, and hence involve dealings amongst individuals and Groups when not only the *sub*-will to one or other of the several segmental Seven values is put into operation by them but when also the *integral* Will of each of the parties concerned in some degree, depending in part upon the issue at stake, is invoked and becomes engaged, an ego-involvement which nearly always occurs (at least in some degree) when whole Selves face each other, confront each other as indiscerptible unit-entities and as unitary integral Persons, with the prestige, status and fate of each being to some extent clearly, directly and presently involved—the extent of such whole-self involvement depending in part upon the criticalness for each party of the particular issue up before them. The integral Will (or soul) of each private or corporate political Person enters more or less fully for the time being (as an ‘interested party’ can enter into a court case) into the particular meristic *trans*-actional relationship (of Love, of Justice, Wisdom, etc., and/or of the meristic Institutions—Court, University, Family, etc.—that correspond sociologically to these segmental value-capacities and principles) and makes available to the particular Capacity (or Institution) engaged (with its limited energy-resources) all the additional ‘injective’ energy-resources available to it (the whole Self), the Will, as representative of the entire dynamic personal Energy-system and therefore wielding general command over the mobilization, deployment and disposition of all available ‘free’ or ‘floating’ energies, all energies not already irreducibly committed to and earmarked for the bare subsistence and sustenance of the physiological organism and the minimum needs of the Six other Capacities not at present deeply involved, and with this general ‘command’ applying also to the ability to draft or tap the central, nuclear, as-yet undifferentiated and not specifically committed energy-well.

As a concrete illustration: when Love happens to be the segmental faculty—or the event-occasion—crucially and predominantly engaged the whole Will makes his faculties of Wisdom, Freedom, Might, etc. subserve the needs of the special Love-purpose for the duration of the Love-crisis, and does so even though objectively and in final analysis all Seven Value-capacities are inherently equal, and even though the person whose Will is here being scrutinized really prizes a different segmental value, say Beauty—in music—as his forte which for him constitutes the permanent center of concern and interest and is the

apex of his personal value-scheme. Also, and more directly, by the additional energies made available to the Love-faculty it becomes more sensitive, more responsive and more competent, while the diversion to it and away from the other segmental capacities of energies weakens the latter, temporarily at least.

CHAPTER IV

WILL AND THE ABSOLUTE

Will represents a total dynamic Energy-system animated by a purpose and moving in the direction of a goal. And this System or Family of dynamic sub energy-systems possesses a total potency potential—limited in magnitude, and finite. A multiplicity of such individual (and corporate) finite personal Energy-systems exist, each possessed of a unique Will, unique because determined in final analysis by the magnitude of the total energy-resources it has access to and directs, a magnitude which varies with each individual or corporate-political Person.

It is generally assumed that each and all Persons will the 'Good'—the Good as each with his limited and relative powers of perception and cognition (cognition the genus in its Seven diverse dimensions or species, as well as in its global-integrated form) sees, intuitively, conceives it, selectively, as each with his finite-relative fund of energies sees the Good as something he is capable of pursuing with a good chance of success.

Whether the 'Good' is defined as Happiness (Eudomenia) or as progressive self-development (Energism) or as the two combined in various proportions, one thing is certain, namely, that the greater the plenary amplitude and organized complexity of the particular total Energy-system the greater its capacity for higher consciousness, for greater performance and for greater intensity of gratification—that is the greater its capacity for a higher and higher Good.

Hence, in willing the Good each one of us must begin (and end) by 'willing' an increase of one's Self as a total Energy-system, a rise of one's Self to a greater total—a higher order of Self-hood. He must will a greater *capacity to will*.

And much as most people desire (properly so) the blessings of good fortune (chance) and of favorable circumstances and environmental

conditions to enable them to stretch and exploit their EXISTING ontological capacities and energies to the utmost the former, that of INCREASE of one's inner total energy-potential, retains its position of unchallenged primacy.

To achieve this Self-augmentation, this self-transcendence (both cumulatively and eliminatively) each individual entity must begin with the THIS, the HERE, and the NOW—with the 'given,' that is, with the limited and relative total potency of his—which includes, to his advantage, any particular constituent part or factor thereof very highly and disproportionally developed as a special, extra-valuable capacity or aptitude within that 'total' of his—that is, One of the Seven Capacities more highly evolved than the remaining Six.

And this is where trouble starts—real trouble—or blessings in disguise—as the trials and tribulations of competition, and of life in all its Seven-dimensional and in its whole-moral problem-situations may turn out to be:

It is doubtful if human beings ever were alike, homogeneous, or homologous, and even if they were, ever, the same evolutionary forces and determining principles (descriptive and prescriptive—Beck) responsible for the differentiation and origin of genera and species also account for past and presently-continuing processes engendering diversification amongst the individual members of the human race.

Of those individuals (or States-Societies) whose total-energy potentials were very nearly equal, and/or who or which for *that* basic reason craved and willed the same concrete objectives in the same sphere of operations at the same time, the more fit and/or the more lucky out-survived the others and propagated more successfully. Such natural and Social Selection worked—and continues to work—thereby striking a balance between the number and divergence of positions, ends or objectives available, on the one hand (incidentally offering their pursuers or incumbents a livelihood), and the number, kind and gradations of human beings present to pursue and fill them, on the other. The phenomenon or law of 'Adaptive Radiation' operates. And the more extensive, intensive and protensive, variegated and more coordinated Civilization and human Society become the greater the number and the greater the range of heterogeneous and heteronomous diversification (meaning mainly specialization) amongst the individual humans and amongst the autonomous groupings they form (up to an ultimate possible maximum reached in the Absolute).

And we need not fear that this tendency and trend to diversification

and individuation will lead to radical and freakish results, for concurrently with it and balancing or rather controlling the tempo and degree of this differentiation-process the complementary (not opposite) process of *de*-differentiation proceeds, that is, the tendency toward uniformity and kinship, the proclivity of all human beings to gregariousness, for 'external identification' through group-membership or group-domination; the forces of social conformity, integration and unity—for utilitarian, defense and social altruistic-idealistic purposes—work on, and effectively.

These two complementary processes (essentially centrifugal and centripetal in nature) working toward a common center-of-equilibrium from seemingly opposite directions lead us to the expectation of the achievement of an ultimate consciously perceived and telically planned and mediated consummate coordination of the two—with a resulting Society consisting of a continuum of individuals, classes and other groupings of individuals extending from a minimum to a maximum point-level of potency-potential, and with an Order obtaining of properly-spaced grades of diversification and levels of specialization-differentiation within that conductive (not inductive—with gaps and hiatuses) Society, with the precise amounts of likeness and difference achieved between any two contiguous points (beings or classes-groups) in the socio-cosmic continuum to permit of complete rapport between them (while yet retaining the stimulus-incentive of competition and psychological 'distance') and without an excess of similarity bordering on identity that might engender cut-throat wasteful rivalry amongst equal men striving with equal energies at their disposal for the same lone personal Good.

We have a right to suppose that these two balancing processes—visible in natural and in human evolution up to now—will continue their course; we assume that no limits to them may be arbitrarily set at any point short of perfection in a dynamic Absolute socio-cosmic Order.

And we must posit this Absolute not only because past and present point to it but also because we believe (advisedly) this to be a determinate (not determined) universe, a *closed, finite* (though incalculably immense) universe, and in the following senses, or for the following reasons:

Conservation of Mass, Force, Energy—including spiritual energy—the existence of universal and eternal Constants, like Planck's Constant, the fixed speed of light, the Laws of Thermodynamics, especially

the Law of Entropy and Counter-entropy, the persistence and true self-reproduction and self-perpetuation of self-sustaining organic and non-organic systems or entities, the ninety-two plus naturally stable elements recorded in the Periodic Table, and the order or pattern of changes prevailing amongst them in their interconvertibilities—our own eternal Seven Dimensions of Reality—the Absolute Particle (C. D. Broad), and the Quanta (Hlavaty), the fundamental bundle of matter-energy in multiples of which only all entitential matter-energies are measurable, the One Law of Causality effective pro and con—for good or evil—throughout the universe, the spirituality of matter and the fine materiality of Spirit, and the truth of psycho-somaticism, the phenomenon of orthogenetic evolution, the irreversibility of Evolution, especially of dynamic long-evolving organismic processes, the almost tautological truth of the inalienable, self-assertive superiority of the 'better' over the 'good' (and of the 'bad,' of course) and of the 'more' over the 'less,' the uniform distribution of cosmic rays about the Earth (Millikan), the orderly stage-by-stage progress in Evolution from indefinite, incoherent homogeneity to greater and greater definite and coherent heterogeneity through progressive differentiation and re-integration (Spencer, etc.), the permanent self-identity of sub-atomic particles of matter-energy like the electron, photon, proton, neutron, etc. (not to mention the amazing stability obtaining amongst the celestial bodies) and the self-identity of concepts (W. James) or 'Ideas' (Plato), the ever-rising spiral of hierarchical syntheses of things seemingly completely antithetical in nature, and, finally, the fact that the number of absolute particles of matter-energy in the universe is fixed—once and for all—regardless of how nearly-impossible it is to calculate and ascertain their total number, a total which, incidentally, is *not* infinite, for the total number actually existing *cannot* be increased factually—actually—though theoretically it can.

But, regardless of the finitude or infinity of the Universe at large as far as mere quantity and number are concerned, from our immediate vantage-point: that of envisaging an Absolute-Social-System in which the energies and capacities of individual men shall have evolved to such superlative degrees and heights in all diverse fields of knowledge, feeling and activity, and which shall have been harmonized, integrated and unified with such consummate perfection into one perfectly-operating System—possessing in the organized aggregate a complete knowledge of nature and man and of the laws and skills governing them, and able to draw on the inexhaustible energies con-

tained in the forces of nature, in inanimate matter, in plant and animal life and in man to provide the means (and aims) for the working of this topmost-level evolutionary System at optimum-possible efficiency, and embracing all values, all capacities—from such a vantage-point, I say, an Absolute is possible, feasible, nay, necessary and inevitable, (and its actual advent depending on time, on more or less happy concatenation of events)—and certain, thanks to such Truths, Constancies and Determinateness in Nature, in Man and in Ideas.

Once the mere concept of an Absolute infects individuals and groupings, and once the possibility, desirability and feasibility of such an eventual Ultimate Perfect-Order is apprehended and gains access to the public mind then *all* individual and group thinking and practice shows some deflection, however slight, in the direction of or away from that possibility; a spiritual tropism, as it were. All must reckon with this Doctrine of the Ideal, pro or con.

Those least convinced of, or those antagonistic to, the possibility or inevitability of its (the Absolute's) eventual regnancy are NOW and HERE placing themselves at a disadvantage—in this era of World-and-Futurity-consciousness—with eugenics, euthenics and meliorism in vogue, and with altruistic Community-mindedness and cooperativeness being minimum prerequisites for positions of leadership in Industrial and Institutional life and in Government circles. One literally must become altruistic and World-Absolute-conscious for selfish purposes connected with self advancement, if for no other reason, revealing how much headway the 'Concept' already has made, and how many votaries and converts 'it' has rallied. One must now, perforce, make of himself an instrumentality for the propagation of the 'Idea,' and of its progressive realization of (or regression from) the World State and of the Absolute if one is (a bitter alternative) to get ahead, or if a Group or State expects to exert any material, moral or spiritual influence over other persons and communities.

In a modern Democracy the State or single person or Institution must exercise this adopted role of agent (for the Absolute) skillfully, tactfully, with the least obtrusiveness and minimum encroachment by the expanding entity involved upon the private domains of the other autonomous States, Groupings or individuals.

Those who deny an Absolute or are inimical to and shun a World-State are suspect. Isolationism is taboo (though National sovereignty is guarded and remains essentially intact), and World federation or unity is a practical goal. It can now be truthfully stated that the

material and spiritual resources of the world are being mobilized towards a collective effort to telically and energetically promote the advent of a more perfect and integrated world, with the Absolute as limiting goal-concept; though I say it is a Reality, not a mere limiting-concept. And this is being done gradually and carefully so as not to jeopardize or slight any of the Seven Eternal Values or their manifold component parts-contents, nor to do damage to the integrities of personal and corporate-personal individuality—which injury or jeopardy would impede or render impossible the realization and perpetuation of that sought-for Absolute Order.

Hostility to the concept, or defeatistic pessimism regarding the ultimate eventuation, of the Absolute has its present and local concrete counterpart in an individual's generally hostile disposition—specifically exhibited in his aversion to taking any risks or defraying any of the costs involved in the carrying out of practical measures proposed for the improvement of existing conditions, for mediation amongst different interests, and for making compromises amongst individuals and Groups in conflict with one another. Such generally hostile attitudes gratuitously set arbitrary limits to love, sympathy, charity, mutual understanding, forbearance, and self-sacrifice (a kind of sacrifice that really results in *self-enhancement*), and to social co-operativeness. And such attitudes are unwarranted, tending to doom in advance any spontaneous or planned efforts in the direction of the Absolute by inhibiting energies and discouraging prospective volunteers—inhibitions and discouragements which any losing cause engenders. Those who entertain such negative attitudes also doom themselves.

The inescapable alternative to an envisaged Absolute is an infinitely regressive pluralism, indeterminism, an anarchistic eternally chaotic manifold (not universe) made up of men who are not men, of values that have no lasting, meaningful value, and of things that have no structure and no character and no fixed properties.

It is true, perhaps, that one can lose sight of or ignore Ultimates and transcendentals in his drab day-by-day routine work and existence, and while his personal ambitions prompt and impel him to surpass that one or other particular person, or excel in that particular field or skill or increase his wealth or raise his personal prestige and status to nevertheless remain incognizant of animus, high principle or final personal and world Goal. He may continue to work hard, act prudently, keep his conscience unsoiled, etc. without such cognizance. Still acting and behaving thusly he in effect furthers the interests and

facilitates the advance toward such Absolute, though he does so unknowingly and (to a degree) unpretentiously.

However, in these modern days, one and all individuals can hardly avoid some sort of commitment—public or private, vocal or mute—with regard to philosophies of Ultimates. The enviroing milieu or biosphere and its ethos (industrial as well as cultural, social, political, economic and religious) have reached too high a level of development, articulation and dissemination, and their ideal values and concepts of ultimates have percolated too far down and too effectively permeated all classes, ranks and strata in eloquently articulated and attractively formulated form, and individuals and groups themselves have too high a degree of sophistication and too opinionated a consciousness of self, family, Group, State and World—to allow of continued indifference to Principle, Method, Value and Goal. Cross-communication and conductivity and cross-fertilization of concepts—in practical life, through mutual conditioning and reciprocal determination is a familiar phenomenon, and on the increase, in modern Democratic Civilization.

In presuming the Reality of an ultimate world-entity, the Absolute (not to be confounded with God), we ipso facto, automatically endow it with a Will—an integrated or integrable collective Will, a continuous variable (ordinarily?), a resultant or 'emergent' Will—which all corporate entities have. And Will, integral Will, whether individual or corporate is not only a *cause* (formal, material and efficient) permitting the Seven-stemmed energy-and-value differentiations to happen in the first place and governing their continuance and growth, but also a *resultant*—or reintegration—of these Seven differentiated component parts and factors—these Seven that were each on its own for a while, living a largely autonomous life and undergoing modifications during that historic career-interval of its own which affect the form and magnitude of the new synthetic emergent Will and influence the degree of resemblance between It (the later Will) and the integral Will its immediate ancestor; (we can speak thusly because both Wills attach to the same person or entity). And though the new Will, the new integral compound, initially depends in large part for its make-up upon the ingredients that combine to produce it, nevertheless, directly upon its nascence it assumes control of all those Seven single component parts, or values-powers, and of the several sub-wills they each possess.

Now, no compound is expected to be inherently contrary, antagon-

istic, repugnant to or incompatible with, the parts-ingredients of which it is synthesized and into which it probably can be re-solved or analyzed (even where, as in biological systems the process, physically, is irreversible). Hence, returning to the Absolute, we are safe in assuming that control by the single, novel, emergent Will of the Absolute means an integration of the substantially and essentially eternal component value-forces, and also an integration of the constituent Group, sub-group and individual Wills (Wills which likewise are syntheses of the same Seven Varieties of Value-power but in scalar, hierarchical form and not as Seven equal co-ordinates as in the Absolute Order). And such 'integration' does not mean incorporation, incorporation into the Absolute Will of all Seven Forms (and their constituent genres) and of all private-personal and Group Wills in their several separate entireties, but implies, rather, fitting together, a balancing, an amalgamation—necessitating the trimming of sharp corners of each to make them mesh smoothly, and a curtailment of activities of most individuals and Groups but still leaving intact their autonomous Wills and sub-wills except the Wills of those who defy, rebel against and oppose its hegemony and authority. The Absolute Will preserves (rather than threatens) inviolate the essences of each and all of our Seven imperishable autonomous ultimate Sub-entities of Reality (each with its meristic will) and sustains (rather than stymies) the several Institutions that correspond to and nurture each of them (the Seven) and upholds in purified essence the segmental-collective Will of each Institution, and also supports the Wills (purified in essence) of private-persons who are the carriers of those Seven each in a unique combination-configuration of his own. The Absolute must will all this—and it must will to maintain the Seven (Seven dimensions of Reality, of Personality, and of Society) on a status of equality—as potencies and as eternals—which implies perfectibility of each, for imperfection in any one of them would preclude the formation-emergence of the Absolute or would immediately and automatically result in Its disintegration, for the Absolute, by very definition, means a perfect functioning of all perfected parts, and capacities-powers carried and wielded by Individuals and Groupings (survivorily 'selected')—all of sufficiently high potencies, magnitudes and potentialities, and all adequately diversified and properly graded and spaced within the framework of a perfected Political Structure to permit of the smooth running and self-perpetuation of this envisioned, posited Ideal-Real Society in all its necessary parts and phases.

In the Absolute the multiple Individual and Group Wills and the Will of the Absolute (Ethos) are congruent, synergic ('Introceptive'—W. Stern; 'Synechistic'—Peirce), interdependent and mutually interpenetrating, and mutually complementary and supplementary.

The very stubbornness, bordering upon rebelliousness, of the unique individual upholding the indispensability of some 'obscure' detail or 'minor' skill with all his might—betraying a willfulness bordering on rivalry with the Will of the Absolute itself—is necessary, necessary to the perfect functioning of the Whole IN ALL ITS DETAILED PARTS AND RAMIFICATIONS and without which obstinacy and the resulting highest efficiency elicited by such devotion to some thing HE considers of supreme importance other adjacent parts of the Absolute System, and consequently the Absolute itself possibly, would suffer. In a plenary supremely diversified and properly-spaced specialized Society each unitary individual (and Group) must consider his (its) role, 'post' or special assignment—however infinitesimal in scope compared to the grandeur of the Whole—as vitally and supremely significant and sacred, for itself and because upon its proper performance (in conjunction with the proper performance of all other assignments) depends the very existence and persistence of the Absolute System and the weal and welfare of all the individuals and parts it embraces.

Only in a Society in which each individual attains and maintains the greatest possible maximum of productivity is it possible for things to be produced so cheaply, and for skills, ideas, values and sentiments of all intensities and qualities to be so profuse as to permit all to live the fullest abundant life while each yet remains a 'specialist' in his particular line. Though ACTIVELY (with focal concentration) engaged in the production of one value-object (or sub, sub-sub part content thereof) he yet expands *all* his Seven powers-faculties of value determination, appreciation and enjoyment because these other Values are, so to speak, set up before him, ready-to-serve, by a natural-human environment saturated with the richness and diversity, and redolent of their ingratiating flavor, and which he assimilates (with greater or lesser degrees of activity and passivity on his part) by 'conduction,' by empathy, mimpathy, by social contagion and subtle pressures, and which other values he learns by the perfect '*example*' as well as by the clearly enunciated '*precept*.'

Such personal obduracy, mentioned just above, is further necessary for the preservation of individuality in all its individuated uniqueness

and quale; encroachments must be resisted, as also must the tendency to excessive uniformity and conformity, dangers lurking in any human manifold or *unitas multiplex*, especially so in the former: societies of humans with their powerful imitative instincts, their great plasticity and adaptivity. The dangers heralded by advocates of Nirvana, and by ideas entertained by some Western philosophers, e.g. Bosanquet, of self-transcendence in such a morbid manner as to forfeit self-identity and self-consciousness and with them a complete loss of Self-hood and autonomous ('free-willing') unique, individual personality in merging with the one undifferentiated, homogeneous sea of the (MISNAMED) Absolute—such dangerous ideas and misconceptions, I say, can be combatted and exorcised only by individuals (rugged ones) fanatically guarding their sacred individualities and the special role-'post' they each play and hold, are anchored in and are personally identified with, and their personal careers and destinies with which their individuality and role are inseparably intertwined, defending them stoutly even to the point of accepting or inviting death in preference to any further concessions on their part to the demands of others or of the impending Absolute—concessions which they are convinced would impair the integrity of their personality and the proper enactment of their chosen role.

When the becoming Absolute *is* realized, and this is true of all intermediate stable stages reached and maintained during the course of Its emergence to completion and perfection, what appeared in advance to be an excruciatingly delicate balance struck between finite, fallible and/but stubborn selves and the perfect corporate Absolute Self, really is not so, and not so taxing, because the demands of the Absolute are reasonable and commensurable with the capabilities (by now evolved to epic proportions) of each, with no tyrannical desire for damaging the individuality of any person, but rather a solicitude for conserving and enhancing it, and respect for his Will.

Unity in Diversity—with a (synechistic) and repertorial continuum of persons and posts of greater and greater magnitude and complexity and heterogeneity in a gradient of orderly sequence—is a more natural and a more logical, stable state of affairs than either disorderly, incoherent, indefinite, anarchistic, entropical homogeneity or of gross diversification with large gaps instead of small easily-negotiable ones between individuals and classes are. The latter breeds master-slave relationships and psychoses because of the *actual* sharp differences between any two men or Groups—whereas our former, first case is one

conducive to mutual understanding plus tolerance of difference, nay, even of liking for those not-too-small, not-too-large differences, differences that are too small to constitute barriers but large enough to incite interest.

"There can be no affirmation without renunciation": that is, if one ultimate stable possibility is preferred and we try to bring it about and actualize it all other alternate possibilities must by *such* decision be discarded. And by the nature of things only *one* possibility—only one, is best, referring, of course to "the best of all possible worlds" and Orders—and 'Absolute' is our term for that highest possibility, and the 'Will of the Absolute' is our way of designating any Cosmic Will which seeks to realize the Absolute-Order.

And that Cosmic-Will of the Absolute must like all Wills be seen as a Process, an integral faculty or proceptive potency-potentiality of Nature and Man manifesting itself in time in an ascending World-Process, and not, primarily, as a fixed substantial entity. It should be viewed as a Process (with the actualization of the static-dynamic Absolute itself as final terminus) following one *direction*, a direction set and determined by the total energies available in the cosmos susceptible and capable of being harnessed together in some articulated Order-combination—a 'direction' (however devious and interrupted—Lewin's 'Hodiology')—leading to a single determinate goal-possibility, a goal which may be (and I for one am certain it really is) an AC-TIVITY, or, rather, a grand totality-complex of continuous coordinated congruent and mutually-supplementary constituent activities.

Such a Will—of cosmic scope—would ipso facto preclude any other Will (individual or corporate) intrinsically, implicitly and/or inherently repugnant to It. But that *at present* (even as in the past and in the foreseeable future) such intractable, incompatible Wills *do* exist no one can on a priori, on empirical or on empirio-logical grounds deny. But neither can one deny or disprove the possibility rationally inferred and reinforced by empirical observation of actual trends in Nature and in History that ultimately all such opposing Wills (representing or housed in human energy-systems and Group-systems)—contrary, to start with, probably because of energy deficiencies, lack of capacity and constitutional inability to qualify as instrumentalities and members of the Absolute Order and unable to adjust and conform to the universal-collective Will that is bent on installing It—that all such, I say, will be progressively eliminated.

It is probable that persons who will thus negativistically inadvert-

ently help bring about progress toward that very Absolute they decry by the efforts they evoke on the part of the pro-Absolutes to refute and subdue them, incidentally clarifying the objective and the means and method of successfully pursuing it. But as time and progress go on the need for such goads and challengers becomes progressively less and less. And intransigent persons (lacking in the power of docility and plasticity) remaining adamant in their refusal to co-operate in a commonly-willed effort and enterprise to usher in such a Socio-cosmic System—partly, perhaps, because incapable of understanding that in this exclusive “System” there is no suppression of any real Self or worth (value) or potency but rather that ‘It’ alone contains all the requisites for (their) Self-fulfillment Self-realization, realization of all one’s legitimate durable potentialities, insofar as *only* in It do or can ideal facilities and conditions and fellow-beings exist needed for the development to their optimum possible limits of all one’s innate capacities for creative thought, action and enjoyment—such, I say, obstreperous persons and perverse or incurably afflicted and deficient Wills shall eventually disappear—with the help of the natural-human Law of “Preferential Reproduction Rate”; (a law cushioning their fall).

Those who categorically decline to entertain the concept of an Absolute either exhibit a deficiency and an incapacity in any or all separate segmental domains of Wisdom, Faith, Justice, Love, Freedom, Beauty and Might—or betray a general global Moral-integral energy deficiency (which eventually may also become diffracted into and noticeable in inadequacies in the Seven several faculties-capacities). They echo a personal tragedy (‘Catastrophics’—Harriman), and symbolically, inferentially admit a tragic awareness of having exhausted without possibility of replenishment or recapture all their individual energetic investment-capital and possibilities needed for FURTHER self-development and self-transcendence (along and in line with world-progress) and keenly feel themselves incapable of making continuing efforts at further adjustment to ever more complex environments and deeper, richer cultures. Feeling themselves unfit for further self-evolutionary progress, (and with the hidden motive of mere—pathological—ontogenetic survival—‘survivalists’—actuating them), they squelch the natural but effortful and enterprising, risk-taking tendency to self-transcendence both ontogenetically and phylogenetically speaking (looking at it from the point of view that the germ-plasm is potentially immortal)—their *nisus* expires of itself, as it were—they

resort to dereistic rationalization and capriciously, gratuitously prescribe some arbitrary existing (current) hypothetical limits to the degree of perfectibility of any One or all Seven Dimensions of Being and Progress and of the global-integrated Moral-power-and-faculty, limits far short of completion and perfection. They crave and demand a retention of the status quo, not wishing or daring to face the dynamisms of a non-static and never-static Reality, the swift elusive changes of which can be followed only by ever-expanding dynamic human-personic and Group Energy-Systems, preferring to perpetuate existing ostensibly stably-fixed (so they delude themselves) but actually depreciating, deteriorating and obsolescing conditions—which inexorably bring retrogression and extinction in their wake.

The prospect, and subjective certainty of the coming, of an ultimate Harmony amongst free and perfected-specialized individuals—and both the phenomenological, subjective feeling and conviction of the objective truth of the preponderate probability of constant slow-but-sure advance toward that Kingdom of Harmony (that or death and chaos) have therapeutic value—and such an insight-feeling is cathectic, in the sense of the energies involved and invested in *current* effort and present struggle being attached to and organized and marshalled about it (and becoming dissipated and aimless without IT), and in the further sense of making current effort and present struggle (toward that Kingdom) self-sufficient and self-justifying, and investing them with consummatory hedonic gratification, all this in consequence of the fact that the finer human personality transcends time—and past, present and future exist in his consciousness and move him to *present* action simultaneously rather than consecutively or alternately.

The makeup and setup of present-day America with its indefinitely extended division of labor, the kinds and degrees of its tremendous diversifications coupled with an utter interdependence of all these discrete units and resulting in the prevalence of a high degree of harmony and a hard core or cadre of basic unity (a tangible Ethos) —all this gives us a good though necessarily faint idea of what the Absolute Cosmic Order can be: a System wherein all energies are constructively utilized and no efforts wasted, wherein all functions and activities and processes (the non-essential ones having by then been weeded out) run smoothly, with the greatest returns accruing from minimum application of effort—with maximum of happiness and minimum of grievous tension—a “Conductive Society” in which “Adaptive Radiation” has its widest possible (but still ‘finite’ in the sense of manageable) limits

—wherein each individual object and being and Grouping plays a unique role in an area exclusively his or its by reason of his (it) having been naturally-socially-divinely “selected” for it and having been in the course of the genetic evolution of his nature and its component powers and faculties been endowed with the special capacity to supremely avail himself of the superb training for this special role and function, a training made available by and in this Absolute Social-System alone; a Society in which there are no unresolved tensions because the Order is sufficiently great in plenary magnitude (pleroma and aeons) in diversity, scope and direction, intensities and profundities to allow full scope and play for all one’s energies, drives, tendencies and capacities and affords ample opportunities for the gratification of all one’s desires and passions (which by now have been selected as to proper kind and degree) and for all one’s growth-possibilities in a gradual sequence of maturation, thus leaving no “idle” energies unemployed and available or liable to mischief (as at present is still the case); a Society with material joys and spiritual triumphs—in which vast “unearned increments” have accumulated during the ages and still being augmented—available freely to one and all.

Talk about perfection and perfect harmony in the Absolute amongst all the parts, factors, individual members and Groupings is meaningless unless the collective Will of the whole—the Absolute Will—is a determined expression of the many constituent individual and corporate Wills—willing-acting in concert, each and all freely committed and committing the Self it or they represent, to a personal or group course of action consonant with and instrumental to, the realization of *the* Goal (a patterned Social World Structure)—objectively diagrammed and clearly formulated to which the courses adopted by all converge, and from which, as cynosure and nexus-entity directives to each and all emanate and radiate; and this public objective Will must (both in the concrete and the abstract) at all times be coincident and identical with the private (subjective) Will (of some genius) of some concrete living and mortal individual who constitutes an Energy-System in himself of such titanic depth and amplitude as to possess the extraordinary supreme capacity for comprehending and embracing within the fabric-complex of his own integral Will and in the fibre and tissue of his own person and personality the whole complexus of the Seven Dimensions of Reality and the near infinite variety of the unique patterns, configurations and constellations they assume when

different orders, degrees and phases of these several Seven (and their many and widely diverse constituent genres and sub varieties in and under widely different circumstances and conditions) are compounded into unique living individuals or into diverse Social-Institutional Groupings—each with an ethos and Will of its own; and he, this genius, being able to perceive and respond to the proper degree of the legitimate demands and minimum requirements of all these individual and Group Wills.

When each person WANTS to and does yield in some things, makes concessions and gets others in return, in a compromise solution reached as between two (or more) free and potent agents entering a contractual relationship which does not abrogate or diminish the Freedom-of-his-Will or impair his Capacity-to-Will or lower his Self-Esteem, i.e. a relationship that is not only/merely 'Just' (from segmental Justice) but Righteous (meeting at all points integrally not just at one point of contact), even though this involves a decent deference to the Collective Absolute Will, when such transactions occur, we aver, no traduction of any individual Will is perpetrated. Just as no traduction of any single fractional value (say Justice or Beauty) occurs *intra*-personally when the individual for the sake of internal harmony or for purposes of self-preservation or self-expansion wills to regulate and restrain and restrict the activities connected with the growth of his capacities for Beauty or for Justice in order to save enough time and energy to permit of his engaging profitably in activities promotive of the exercise and development of his other perhaps neglected capacities (say Faith or Freedom) serving the proceptive Self and the integral personal purpose of achieving an all-rounded, balanced whole-Self-development and whole-Self-growth—a superior purpose not only for the reasons just noted but also because it eventually redounds to the greater benefit of even these former Two (Justice, Beauty) tentatively, temporarily inhibited capacities, since it transpires that when ALL his Seven Capacities work as a single team together, or work in "rotation" (the others lying more or less fallow and incubating while One is actively, focally exercised) they each retain a primitive potentiality for a higher order of final maturation and development—a higher bathmism—higher than would be the case if *One* capacity were worked to exhaustion at the expense and neglect of the other Six and of the tectonic, integral-whole Self.

When psychologists and sociologists use the term super-individual for the Grouping, State, (or Absolute State) they use just the right

word/concept because it connotes and suggests (even denotes) the inherent kinship and self-identification of all individuals with some super-Individual which contains all *His* capacities-values (as they actually at present exist in him personally in all their stages of development) but enlarged, and in the Absolute State, at least, enlarged to their ultimate optimum plenary possibilities and exemplified in various other individual personalities co-members thereof whom he both admires and envies.

W. Stern, C. Peirce, and the Russian philosophers (see Lossky) respectively and severally have noted this continuity, dove-tailing and overlapping of different personalities (in terms of unit factors—such as goals, values, capacities, etc., and in various constellations of these) and have recorded them under such term-concepts as: 'Introception,' 'Synechism' and 'Consubstantiality,' and Gardner Murphy (Psy.) without coining any new word-symbol depicts this repertory of Selves in a passage in which he ascribes the admiration the ordinary man feels for prominent men distinguished in various fields (e.g. sports idols, military heroes, eloquent speakers, etc.) to the fact that he views these models as replicas or images of himself—really—with *HIS* talents and bents, only in a higher degree (not kind) and in more liberal measure. And this selfness-in-others (others who supplement rather than compete with oneself) provides the ground and basic conditions for the possibility of the emergence of an ultimate perfect Harmony; it endows that possibility with ontological reality.

The "Systematic Bias" observable in Nature and in Evolution—meaning the superiority and triumph of Systems (Groups) over discrete, unorganized and unassociated particular individual entities, and the victory of a greater 'integrational status,' of a greater degree of 'coalescence' over a lesser one in objects and in organisms—this Bias, I say, is observable also in human socio-political Organization(s). And this 'Systematic Bias' when raised to its ultimate possible dimensions in the proper setting and context turns out to be the Bias in favor of the *Absolute* System, the bias of the ABSOLUTE over any other isolated or incomplete part, self or system—short of the Absolute Itself.

CHAPTER V

GOD AND HIS WILL

A

Whether we are amongst those inclined to endow God with positive attributes (namely: our Seven meristic ones and Will the integral holistic one), or whether we are of the opinion that ascription to Him of attributes and qualities (that are themselves autotelic entitital essences indestructible and eternally self-identical) ipso facto voids His immutable unicity, His indivisible unity and converts Him into a unitas multiplex, we must admit that whatever God is, He is **THAT**, always, determinate and eternally Self-identical throughout and beyond time and space, even though man's concepts of Him vary.

Since Will (Master-Purpose) is coincident with and reflects the total Self, the total Meaning, of any entity (regardless of its status as a simple or as a composite) Will is different from the meristic Attributes to which objections exist, as noted, in that It is not a fractioned or diffracted 'part' of the entity: God, but is, rather, synonymous with the meaning—the total or rather the simple meaning of the word-concept or Reality of **GOD**. And so God's standing as composite or as simple is as-yet left unsettled, while we have established that He does possess a Will.

Since God and the World are correlates: God being the Sovereign Explanation and Meaning (assuming that it, the World, has a meaning and explanation) of the World, the One Whole simultaneous Truth about the World in its synoptic ensemble and in its all-embracing beginning-to-end, or rather beginning-to-completion/perfection, manifestations and evolutionary operations from chaos to a conceivable, presumed state of perpetual Perfection—since God is that True Explanation it follows that the Concept of God and the Will of God (both identical, an identity stemming from the "Identity of

Indiscernibles") refer equally to the WHOLE sweep of the Cosmic Reality, its exhaustively whole content with all its possible permutations, its Evolutionary Process (and processes) and its culmination in a possible consummate Absolute.

An "explanation" advanced (a Meaning, a Solution) must explain and solve the problem—the problem in its entirety, not just any or all possible constituent parts thereof additively considered, and if it does not do so either it is the wrong explanation (and a true explanation or meaning exists and must be sought till found), or there is no meaningful explanatory solution. And where there is no solution—possible—there is no real problem—but a surd, an imaginary investment of stone with blood and then trying to extract it actually, to extract something that just ain't there.

The Concept of God implies the existence of a real problem, a problem of the universe as a whole (an arcanum), and asserts the existence (in possibility if not of necessity, and in the infinitude of time all possibilities may be actualized—Aristotle, Maimonides) of A Solution, A Truth, about this both obvious and postulated enigma/problem; It is the simple thesis that such Solution coherently explaining and capable of accounting for the ALL exists as a *present, continuing* and *ultimate* ontological reality. And the detailed nature, involving multiplicity and plurality, of that explanation/solution must be clearly and discriminately distinguished from the asserted simple fact, from the single proposition, that: "such is the basic unitary nature of the universe (in all its immensity and diversity of temporal, spatial and dynamic-substantial parts) that *A* real practical solvable problem does concretely exist—susceptible of a single correct detailed solution which will eventually be forthcoming." We must differentiate between the fact that God *IS* (that there *IS* One explanation to one cosmos) and the fact that there is a problem-posing ALL/universe the explanation of which at present lies partly hidden partly revealed *within itself* and the complete explanation of which ultimately forthcoming will and can be visible and operative in and within this psycho-physical All/cosmos itself only. The single Truth *ABOUT* this cosmos in its beginning-to-end, chaos-to-Absolute entirety lies without not within it, the verification of this hypothesis, the empirical proof of this alleged Truth lies and will lie *in* and *within* it; the former is transcendent, the latter immanent. In assuming God's reality we merely assume that there is an explanation (an orderly structured perfected System is ultimately possible, and probable); in denying His reality we deny

even the *possibility* of the ultimate eventuation of such a cosmic or socio-cosmic Order the nature of which, after its advent, will 'explain' and account for everything and all things and processes both preceding its advent and concomitant with its perpetual operation. As to the question of God's transcendence versus His immanence we decide that He (the God-concept, the postulate of God) is transcendent—only, because He does not appertain to the World—the whole World—at any one time, but transcends it. He does not merely appertain to the past and present because He also relates to some culminating Ultimate in the future, and when that Future Order shall have been inaugurated and realized He does not relate to it alone but also to the near infinite past and near infinite number of creatures, events and processes in that past that preceded and led to the present Absolute but no longer are in actual, concrete being. It is as totem simul in the order of time as well as in the order of space that His claim to transcendence is validated. To be immanent God would have to be of the same psycho-physical substance of which the Universe derives, which He is not. For, being the Truth about that Universe is entirely different from being the consciousness about the Truth relating to the World. Consciousness is *immanent* in the World and in the creatures that it contains and evolves; but the God-Truth content of that consciousness is of a categorical substance different from the minds of the psychosomatic beings that intuit it. The eternal, unchangeable Truth-View is different from the World and its ceaselessly changing, growing, decaying parts and total structure/organization.

Inferentially, or as a corollary, those who deny the Deity incidentally deny determinateness, deny the Law of sufficient reason, causality and evolution as constant facets or dimensions and criteria of a unitary Reality, deny consubstantiality, and deny also the applicability of these concepts of fact, law and process to all entities and sub-entities everywhere in the world at any time, deny that all concrescences reveal a common or similar primordial origin (rising from an homogeneous common-denominatorial matter-substance the ultimate infinitesimal ingredient of all diverse entitital parts and building blocks of the complete manifold) and promise the possibility of an eventual permanent perfection in an Absolute Order—in which all 'stable' elements are conserved and harmoniously integrated.

And these anti-theists are left suspended in mid air—unable to account for the great and increasing amount (and quality) of order,

organization, coherence, harmony and evolution that *already* DOES exist, now—which emerged from primeval incoherence and primitivity.

The theists (and/or scientists), believing that there is one true interpretation-possibility of an inherently one-world enigma, though not necessarily claiming that that Explanation (that blue-print in detail of cosmic evolution from chaos to the Absolute Order) is theirs or has been vouchsafed to them nevertheless possess that attitude of mind and body requisite to and concomitant with a personal moral motivation to become 'interested in,' attend to, and strenuously exert themselves to, the voluntary expansion (not under pressure, social or economic, and hence with a spontaneity and passion more conducive to success) of their understanding and appreciation of that unitary universe-problem—and adapt themselves, and dedicate themselves both integrally-morally and their several faculties and segmental capacities and talents to its comprehension and solution—and the cultivation of a readiness—'set'—to "co-operate with the inevitable" and stand ready to take any and all steps leading to the Absolute fulfillment.

In other words: Theists WILL an Absolute, WILL progress and betterment of existing conditions (Euthenics) and of the species Man (Eugenics). But preceding this subjective terminal state of: willing—willing the Absolute—(willing, which overflows into actual effortful exertion, risk-taking and performance) comes the 'concept'—the concept of a one total-explanatory Truth—the mere Idea—as a glimpse, a perception, of an objective reality, which may come to grow so eidetic, pervasive and persuasive, become so obsessive and inspire such certainty as to reach the proportions of a grand passion, and with the mobilization of energies on behalf of its object characteristic of all emotional-passional states, and which dynamic energation, innervation and activation imperceptibly but steadily proceed to develop into definite volitional intent, and then, perhaps, finally WILLED into performance(s) of various degrees of *irrevocability*.

It follows, therefore, that the Concept God—the *true* concept (i.e. God Himself) not only cannot be devoid of Will, but actually coincides with It, if this Concept to sustain Itself in Its integrity (in Its authentic true and complete Meaning) It, by Its mere being and occurrence as a *meaningful* mental-cognitive act in a subject, automatically, imperiously, points to a master purpose, to a moral effortful course of action on the part of the efficient causal agents (human beings) that are Its hosts consonant with Its full Meaning. It is a characteristic of EVERY idea—including the Idea of God—that it

'WILLS' its own total possible explication; the Will, the willing, is immanent in the very idea. All of which means that the Idea of God is identical with the Will of God.

It is just because of this: that (and because) God Wills the Absolute—as His Master-purpose, as His 'Meaning'—and because the ideational possibility of the Absolute Order stands out like a cynosure, a conceptual magnet drawing all psychosomatic energies in its direction, that many have confounded God with the Absolute. They mistook a living, operating Social Order (with all its multiplicity and organization) for the single, simple irreducible, unincreasable and non-diffractable Truth contained in the propositional assertion that such Perfect ORDER of world and Society is the inexorable only ultimate possible State of affairs (that or entropy and chaos).

If God be—then this allegation is Truth, i.e. Fact. And God is that Allegation; and we believe that Divine Allegation to be The Truth, the all-comprehending ultimate Truth.

The Allegation is either true—wholly true—or false—wholly false. Either It is the correct assumption—hypothesis—or It is not!

And the truth (true meaning) of that Postulate (if true) is sovereign, immutable, eternal, universal, motionless, indivisible, non-incremental and aclastic. All these adjectives describe *God* (and the Concept of God), yet many distinguished philosophers, including F. H. Bradley, have applied these descriptive terms to the Absolute—instead—which is grave, gross error.

The Absolute, when and if it shall have been inaugurated, will be an Order of men, of men's organization and inventions, and of the forces and entities of Nature. It will be a spiritual, but also a material Order. And it will be sovereign—true—because its regnancy will be global and universal and there will be no rival Orders to challenge it. But it will not be motionless; there will be birth, rearing, development, maturity and senescence of the individual members comprising it, and there will be labor of men and change of materials. As a System it is indivisible because of the interpenetration and utter interdependency of all component parts, it remains a whole or it collapses as a whole, but It is a unitas multiplex with distinct parts and moments. It is eternal in possibility (potentially) and can—as a possibility—maintain Itself in perpetuity—but maintain itself only as an identical SYSTEM or Structure, its individual parts being each and all mortal and replaceable. And yet even Its permanence as a going corporate concern, a System, is both: necessary and contingent, the contingency

stemming from the fact of its dependency upon the proper functioning (including proper and adequate reproduction to replace parent entities at death) of each one of the innumerable multiplicity of Its constituent free-willing human agents for Its Own proper persistent functioning; It must reckon with the barest element of indeterminism and human frailty. Each part, each creature is not necessarily perfect—though very nearly so—there is contained within the Order a system or mechanism of compensatory action to provide for a restoration of adequate performance of each part and a restoration of balance amongst them all. As Bradley suggests: it may be that “a multitude of imperfect parts conspire to bring about the perfect System”—a System that emerges from, and constitutes, the optimum consummation of “degrees of Reality.”

With Max Scheler we can say that even Spirit is composite, and as such the Absolute would still be different from the simple Truth-God.

Though we stated that as a total System the Absolute is indivisible we must qualify that assertion by adding that it is not as indivisible (absolutely and in all senses and modes) as simple unity (of Meaning and Truth) itself must be; it is not indivisible as far as existence and movement of discrete parts in time, space and causality are concerned. Structurally and operationally it is analyzable into separate parts and separable events, though the Idea, the structural Pattern, of such a perfect System as a whole is indivisible, and exists as an indivisible whole Pattern or not at all. But the conceptualized Postulate, the assumed Truth, of this Absolute System (conceived and discerned *now* in the midst of imperfection and flux) is God, the Truth, simple, indivisible and one, the simultaneous, synoptic Truth (*totem simul*) concerning the ALL that culminates in the Absolute, from near-nothingness to a functioning self-perpetuating Perfection. Though both God and the Absolute (the latter only in the sense explained) are indivisible the Former unlike the latter has neither the Spinozistic attributes of extension *NOR* of mentation (of ‘thought’), nor also that of causality. Since He represents a simple categorical Meaning of the universe, that Truth-Meaning cannot, as the Absolute *can*, undergo inner change, and hence though omnipotent with regards to the universe He is What He is and cannot change Himself. His very beneficence consists in the fact that He, and the truth about the cosmos He represents, is an immutable, inviolable **CONSTANCY**, to which Nature and Man can adapt without fear of betrayal by something that is itself inconstant and misleading and indeterminate.

It may be objected that if God be Truth He is not the only existing or subsisting truth; furthermore, there are 'degrees of truth' (corresponding to 'degrees of reality'—Bradley), with the seemingly necessary implication that hence God is not unique, that He is not the only Unicity, that He is not The Transcendent, the "wholly other," but that He simply represents a truth of greater degree, of greater eminence, more general and inclusive in scope than any next following great truth or of all succeeding truths (all 'eternal,' a la Plato's "Ideas") in regular order of decreasing importance and scope—with His Truth being merely the apex of a whole hierarchy of truths.

We counter, firstly, by pointing to Monism, the doctrine which refers the EXPLANATION (and it axiomatically postulates such an EXPLANATION) of all existences, concrescences, activities and developmental processes of and in the universe to one ultimate Principle (one Truth, I prefer to state). And the propositional assertion that there is one single EXPLANATION is itself one statement carrying one Meaning. And this one Meaning or Truth-Postulate is one and indivisible (*IF* it is), without parts or degrees. It IS or it is NOT (it can be—realized—or it cannot be). This postulated EXPLANATION-SOLUTION can or cannot be—as a unit, non-numerical and simple in nature and meaning, irreducible, non-incremental and aclastic. This One Ultimate Truth (if true) about the universe as a whole for all eternity may be the basis, the ground, of all other factual truths about parts and processes of and in that total-eternal universe but IT transcends each and all of them together, and is incommensurable with them. IT, this One Truth, must not only not be confounded with the many individual, meristic truths (considerations) but, more difficult, It must not be confounded or identified with the total integrated fact—or truth—(if and when realized) which these particular, splinter truths in their total articulated togetherness at the end of historical time constitute: namely, the truth-fact, the Absolute. The Absolute Order, assuming that it can and will come into being, as truth, is simply a tectonic, cupolic principle of construction, a unitas-multiplex concrete design of a perfected world-order comprehending and coordinating all perfected and perfectible parts and truths, an over-all pattern of a total material-spiritual System in which the near-infinite number of parts, facts and truths work in harmony and perfection and together constitute an absolute going concern. This supremely active going concern (or the conception thereof in detail), the Absolute—even considered as a truth must not be confused with

the simple propositional truth that such is the nature of the universe and of multiplicity itself that the emergence ultimately of such an Absolute working System is *possible*. Behavior based on such singular belief is belief in and conviction of the Truth-God. Actually, concretely, the Absolute NOW is or is not, it will materialize or it will not, the world is progressing gradually towards its realization or away from it. But the Truth-God either IS or is not—ALL THE TIME, EVERYWHERE, absolutely simple and immutable. According to the holistic-organismic-gestaltist theory the structure, plan and purpose of the Absolute Order is or will be present or presupposed in all of its component parts and truths; there is a relationship here of parts to whole and of whole to parts, an immanence of the one in the many and vice versa. But the God-Truth, a correlate of the universe-eternal in all its vicissitudes and progress, is transcendent—the only true Transcendent; It is neither locked up nor entangled in the culminating Absolute nor any of its component truths and parts. Rather HE is THE TRUTH *about* the whole-eternal natural-spiritual world, the synoptic, simultaneous Truth *about* the world and OUTSIDE it to which all individual objects, creatures and truths are subject and by Which they are all judged and tested as by an infallible Judge or Judgment to determine and decide their individual relative fitness (the fitness of all things including 'truths') for membership in the God-willed Absolute Order of civilization—with all its prerogatives and obligations, all its grief and felicity.

We, secondly, counter the objection raised with regard to the question whether God be just another of many truths with the following line of reasoning: We maintain that God's 'otherness,' His incomparability, incommensurability, induplicability and unapproachable uniqueness of His unicity remain even when the Concept of God is considered a Truth amongst other existing truths of all degrees of comprehensiveness and profundity (as for instance, the truths of Evolution, Causality, Law of Sufficient Reason, the physical, biological, social, moral and spiritual laws and truths including the truths and laws of total individual-or-corporate Personality and of *our* Seven Dimensions of Being) and can be proven so to remain by an analogy wherein we illustratively attempt a comparison between God THE Truth and any other truth, on the one hand, and the Absolute and any other concrete entity (necessarily subordinate to it), on the other.

An incommensurability exists—a second order incommensurability—between the perfected All-manifold designated as the Absolute Order

and any or all of its parts in the mere aggregate or in any combination or constellated configuration of these parts short of the structure of the Absolute itself. Between the former and any of the latter there remains an hiatus—of different proportions—to bridge which always requires a 'leap' into the dark, a venture into the unknown, since as yet the Absolute has never been attained or charted. A gulf separates any non-absolute state from the Absolute State which must be negotiated (or intuited) without prior knowledge of the vastness or narrowness of that gulf. As Bradley describes it in his "Appearance and Reality," we must assume a fundamental difference to obtain between any given state of an existing systematic Order in the universe and the Absolute Order because we never know—nor can know until the time (if ever) that the Absolute shall have actually materialized, and hindsight will show us how far from or near to it we were at any previous stated moment in history—what and how much more there is left separating and differentiating the given world state from that beatific socio-cosmic Absolute-State. No matter how far the world shall have advanced—as compared to the *PAST* only—and what novel emergents and articulations of greater and greater kind and degree shall have risen none can know what further additional advances and processes involving effort, struggle, agony and risk-taking enterprise there yet remain to be effected and consummated before the transition to the Absolute is achieved.

And even if the dimensions of that *GULF* separating the *NOW* from the *KINGDOM* were conceivably intuitable by charismatic highly gifted personalities stationed in the forefront of the Evolutionary Process that fact would still not obliterate the essential categorial qualitative disparity between the Whole-Absolute and the part-incomplete non-Absolute, because the Perfect-whole Order is *MORE* than just equal to the sum of its parts and to the mere increments additively joined of the stages and orders leading up to *it*. The total-potential, the total Experience, of the final Whole, and its ultimacy, is incommensurable with its predecessors the non-absolute States, with their corresponding respective parts and attributes, even though any or all of them are necessary preliminary stages, and constitute ingredients essential, to the inception, articulate actualization and consummation of that Absolute.

This qualitative difference, this novelty, this hiatus is a feature of all 'emergents'—no matter how lowly its state, status or degree, but it is incomparably true of the final and ultimate "EMERGENT"—the

Absolute—which the constituent parts (themselves previous emergents—emergents of a lower orders) combine in some further unprecedented and unfathomable way (in advance) to produce.

Classing the final-Emergent together with the lower emergents (lower in orders of magnitude and different in *kind*) in one adio-phorous category of 'truth' does not exorcise the fact of the difference in kind and order between the former, lesser syntheses-emergents and the final emergent: the Absolute. For one thing, the Absolute System ALONE has no external relations, at least no further new external relations that can effect any change in or inside of it. This is so by hypothesis, analytically. In the second place, once actualized the Absolute has no degrees (of absoluteness). It is or it is not the Absolute; the Model pattern-structure, integral unit. It does not grow further, nor does it contract; it does not advance or recede. It is THAT or collapse. These are contingencies that any other emergent short of the Absolute is exposed to and liable to.

Now we return to our other analogue in the framework of our analogy between the Absolute and God. The same difference distinguishing the former from any other entity (emergent or part) also holds with regard to differentiating God from any other 'truth,' thereby establishing His transcendency and uniqueness. The same difference applies to the aseitous Truth-God as contrasted with any other (or all) partial, limited, aspectual, ephemeral, contingent, dependent, derived, empirical or merely rational (a sub-division of Wisdom) truth however comprehensive it be but short of being applicable to and explanatory of the All-under-the-aspect-of-eternity from chaos to cosmos to the Absolute.

Take the Seven Truths—the Seven Dimensions of Reality—advanced by us, for each of which we claimed eternity and, internally within its own sphere, also autonomy, namely: Faith, Wisdom, Justice, Might, Beauty, Love and Freedom. We contend that each of these Seven (and ONLY these) is eternal, eternally recurring, indestructible and irreducible—for these reasons: firstly, because matter, or *sub-stance*, itself is eternal; and, secondly, because this matter (and the 'Eternal Ideas' about it) always and everywhere exists in some FORM, Which generic Form appears in Seven differentiated, individuated categories or dimensions—and held together in various combinations and magnitudes in all sorts of concrescences, such as organisms (individual and corporate), objects and situations. Furthermore, this genus Form, manifested holistically-configurationally in creatures and persons, and segmentally

in the Seven component sub-forms, exists always in some degree of development or evolution—no matter how primitive, invisibly incipient or inchoate (meonic) or how clearly present and defined with unmistakable definiteness and coherence. Hence the conclusion—following upon our premise that these Seven are the *ONLY* differentiated and differentiable elemental aspects or categories of material-psychic (psychosomatic) Form (though organismic—personality assuming different forms in all individual particular beings and persons is also 'elemental') that these same Seven are eternal, immortal.

These Seven, being dimensions of Being and Reality in general—as they are—and being physical, psychical and spiritual in nature and content, and eternal—as they are—are inseparable from and co-exist with the material objects and the human and sub-human organisms (and the relationships amongst them) in which they reside and inhere, and they suffer or enjoy the fate—good or bad—of their particular, concrete agents and carriers—their 'substantial agents.' The meristic value-dimension, Beauty, for example, without a concrete object or experience (of beings) to carry, convey or illustrate it, without a beautiful pleasing audible sound-tune or without objects and organisms that ARE beautiful, etc. is non-existent. Even the mere conception or idea (truth) of Beauty within a specific psycho-biological mind (and brain) is impossible without the particular subject's having been exposed to at least one actual and actualized experience of the Beauty-Form in any of its manifest instances and genres, and having therefore experienced, i.e. cognized and abreacted to its special type or form-dimension of materio-spiritual impact (and this regardless of the question of an a priori potentiality or capacity for Beauty—a degree of latent power or potency inherited from ancestors who *did* have experiences of and with Beauty).

The same is true of our other Six 'truths' or values-powers. Each is a variegated form of Reality, of Personality—each a different form of means or medium for the release and the expression of psycho-bio-spiritual energy. Each resides in individual-whole psycho-physical-spiritual beings, and constitutes a type of inter-relationship, an empirical or transactional interactivity amongst these particular concrete organisms. And each is *dependent*, dependent to some substantial degree for its efficacy and its possible or potential growth upon the parallel efficiencies and developments of the other Six Energy-Forms with which also the same individual organisms are inalienably endowed, inasmuch as all Seven specialized energy-forms interpenetrate

and reinforce or obstruct one another, and each separate one in turn is an instrumentality (means) for the further continued growth of the others—a not unexpected phenomenon seeing that they all have a common concrete 'personal' source, issue from one common-denominatorial matricial undifferentiated Energy-Form—and perform each the same or convergent function of subserving, preserving, enhancing and expanding the living whole concrete organismic personality—the psychophysical anatomy that nurtures, and is nurtured by, them, one and all.

With all these apparent qualifications (as to their dependence and incompleteness) we nevertheless reiterate our contention that each and all of the Seven are eternal; each is an eternal principle and an eternal "truth" which seems to place them in a class of divinities with the Deity—and this classification brings us back to our attempt to demonstrate the incommensurability of such Seven and all other 'truths' with the "wholly-other" God-Truth.

God, as The Vue D'ensemble Eternal—Who sees or reflects the All and the Each (part) simultaneously—reckons with all material-spiritual Reality in its parts and individual entities and as a Whole, judging, or being the Ultimate-Judgment of, individual beings as to their several merits (merits considered segmentally and integrally); which means He judges and/or is the authentic true Judgment of both the relative order and degree possessed of Beauty, Wisdom, Faith, etc., and displayed by (and inseparable from) any given individual and his total Moral worth vis-a-vis the Absolute and the evolutionary process leading to its emergence. Which all means that He, the authentic immutable Truth, treats these so-called (and rightly so, aspectually) lofty 'truths' as corporeal in essence or as partly grounded in corporeality, as objects or aspects-facets of corporeal mortal organisms and their interrelationships, and the fates of which 'truths' (including the truths of Evolution, Causality, etc.,) in the several singular idiopathic instances of their concrete manifestations are tied up with the individual (or corporate) personalities under His observation and judgment. The name 'truth' inadequately describing them still clings to them because of their recurring and continuous nomothetic aspect when collectively surveyed throughout the universe, eternally in their exemplifications in the infinity (or rather, unendingness) of separate objects, persons, events and possibilities.

These so-named 'truths'—the Seven meristic ones and the truth of integral Personality—in reality are but efficient, material, formal—yes,

Final CAUSES (and Grounds); and even the ultimate Absolute Order of Persons and of Values (the Seven) is itself, as already explained, not a transcendent principle but rather a possible-probable world entelechy *immanent* in the universe, with signs and heralds of its coming manifesting themselves IN (within) the existing, given slimy materio-spiritual world, and with its advent realizeable in a mundane Nature and especially in organic-human History. The Absolute is the climax of a cosmic-human process (flux) of development; it represents an order of *activity* of anatomical entities. It does not represent an eternal, single simple truth-substance. It is neither an immovable, stationary Order nor an unchanging-unchangeable simple or homogeneous Reality.

But, the God-Truth, is none of these Causes, nay, not even the Final Cause (though He is the basis-guarantee of these four including the Final Cause). Rather He is the only self-sufficient and all-judging unincarnated and unincorporeable (unexemplifiable) TRUTH—judging all things and beings (from above, from outside them, outside the world) but visible IN (within) none and conceivable only by human consciences-consciousnesses of a sufficiently high order to intuit and discern His Reality, His existence and His “creation—through—judgment” of themselves, of Society and of Nature—‘*of*’ but not ‘*in*’ or within. Let us say in passing that the *Absolute* is itself the Final Cause. The perceivers of the God-Truth and the self-enlisted efficient executors of His Will, The Will in effect from near-formless nothingness to and including the Absolute System of Society, understand Him as the only TRUTH, the “only concrete universal,” the only transcendent Truth—using this adjective in contrast with immanent empirical ‘facts’ (not ‘truth’) about factual, actual things, beings, power-energy and values all possessing a local habitation in space, in time and in natural causality. Truth implies and points to something not-yet in existence, but appearing inevitable. “Fact” points to the existent to which one can point or demonstrate convincingly as *already* so, so in completeness.

Even the top man, the most highly perfected individual among the galaxy of the great, in the assumedly already-realized Absolute Order, who presumably could have the Seven meristic Values and the total-personality Value-potency incorporated and incarnated within himself and manifested in his doings and in his being to the optimum degree of perfection, he would have that *sort* of perfection which ‘arises’ and hence one which declines— that is, would possess, firstly, a

developing, secondly, a dependent, and, thirdly, a transient, perfection.

That perfection of his would be a "developing" one because like all mortals he develops gradually from infancy to full adulthood, during which very long protracted process of maturation he is *NOT* perfect, though he is advancing almost inexorably towards that (fleeting?) state—of perfection. It would be a 'dependent' perfection—because even after his finally having reached that state of all-rounded perfection his task would be to integrate, to articulate and harmonize all the ideas, values and activities of all parts-members of the Absolute-Kingdom, to **INTEGRATE NOT CREATE** them; these will have been made, created, carried in and maintained by each and every Member of that ideal Community. The top-man's leadership would be based on the fact that he alone at that momentary juncture, as it were, possesses the unique power to be omni-sensitive in the most eminent degree to *all* values, including the integral personality values, to assess the relative merits of men, deeds and events and their relative magnitudes (orders of magnitude), and to delicately regulate and guide them. His preeminence would be based on his having attained a perfect state of perspicacity enabling him to achieve a full conceptualization—both intuitive and spontaneous—of the God-Truth, an integral, person-sonic achievement that qualifies him to remain in the forefront of Evolution for some period however brief. But his concrete knowledge and specific empathic understanding come in greatest measure from a host of associates, subordinates and predecessors, and his enjoyments and gratifications are furnished him by multitudes of thinkers, performers and just friends.

Thirdly, that perfection would be a temporary one because he, the chief, like all men—to use the language of graphs—would reach a zenith of development describing a rising curve in the process, after which the curve would level off, and then a decline would set in. So that that clear, beatific vision of God, that near-omniscience of Being, that ability for infallible appraisal of specific persons and acts, lasts but a short while and his regnancy as nature's paragon and as God's psycho-physical representative on earth, as it were, endures but briefly. All this while God, **THE TRUTH**, the **IDEA**, the Ultimate-original **EXPLANATION** of the world remains unchangeably and permanently true and perfect, (though man's knowledge of IT may vary). He remains Himself when in the Absolute System one incumbent chief's grip loosens and a successor is prepared to seize the reins of the Kingdom.

If in the term 'Cause' we include the presumptive fact of the make-up of the universe being inherently such as to make it (in its multifarious parts and stages) susceptible of being entirely understood and completely perfected only with reference to and in conjunction with ONE Divine-total TRUTH regarding this universe thoroughly, consciously recognized and acknowledged as existing and supreme, then, and only then, may and can God properly be described as Cause. But even then He is not an immanent cause but the only transcendent creative Cause, a Cause which at a certain high point reached in the development of humanity comes to be intuited, understood, cultivated and worshipped consciously and passionately, and for two reasons or rather in two ways. Firstly, He comes to be understood as being our above-described original-eternal-ultimate Truth about the universe from hyle to Absolute, the only correct postulate for a realistically oriented life and civilization, viz, the Meaning eternal of the universe; and, secondly, there must be an emotional identification with Him and a passionate adoration for and loyalty to Him to withstand the growing temptations and distractions of a world-civilization that concomitantly with its spiritual-moral heights achieved there also evolves an ever richer material-pleasure world. The closer the world gets to the Absolute the more difficult becomes the next step and stage of human evolution, and the more restraint is required to keep from being diverted from the ultimate purpose and goal. And the passionate devotion to God—THE MEANING of the universe—is essential to the faithful continuous pursuit of that far-off divine goal-event.

It is because e.g. Bradley and Bosanquet confuse the Absolute with God, and because e.g. Spinoza confounds the Idea (the Full-Idea, and numinous) with the part (phenomenon): the Absolute Order, to which the Idea refers, (in which hoped-for emergent Absolute there abounds activity, becomingness, personality and system in their greatest possible plenary amplitude and intensity—all functioning perfectly, harmoniously and operating at full capacity), it is because of such confusions, I say, that they assert that things and creatures on being emergently promoted from lower to higher forms or 'levels of being' cease to be themselves, lose themselves in this "self-transcendancy" (Bradley) or this "self-abandonment" (Bosanquet), and even though they may ultimately rise to the height of the Absolute they are still *'lost'* in it. It is primarily because of a need to resolve the tension between unity and multiplicity that this fiction is invented by them—a fiction entirely

superfluous and gratuitous when God and the World-Absolute are definitively distinguished One from the other, and set side by side as totally different entities, the only relationship between them being that of correlativity (in part).

And besides this primary reason these thinkers also fail to realize the following: Firstly, that in the Absolute Kingdom *only one* individual (or one at a time), the chief of State, the highest specimen, call him what you will, ever can reach that state of fleeting perfection (involving *unity* of multiple parts and factors) when the beatific image of God, with the all-round potency that that implies, are his—while all other selves do not possess that perfect unity and wholeness, but that rather, in consequence of the law or phenomenon of “adaptive radiation,” of specialization or division of labor each possesses a *degree* of integration but not complete wholeness and unity. Each is ‘fitted,’ i.e. cast for proficiency in specific and limited “Posts”—and all together they form an hierarchical system—a graded order of levels of capacity and perfection—nearer and farther as amongst themselves from the highest perfect state of momentary omni-potency (in conjunction with all the other selves-entities) vouchsafed the chief or top man. And they remain frozen in their several grades and classes, or ascend only as death, etc., creates vacancies higher up in the scale, vacancies for which they have respectively already anticipatngly qualified themselves generally.

Secondly, Bradley and Bosanquet either misunderstood or differed with the sponsor of the Absolute, Hegel, who did not conceive it as a substance and as a stationary, static unchanging Reality but, rather, as an activity, a process—with an immanent spirit (and with ‘internal relations,’ I add), a fixed pattern but not a transcendent Principle, a principle of construction, yes, a *unitas multiplex* which, as stated, manifests itself partially in the existing world *NOW*, and can at a future date reveal itself in its *FULLNESS*—an Absolute which realizes itself in Nature and in human history and Society—a conception which Lotze, in opposition to proponents of pantheistic conceptions of the world-ground, fully endorses in treating of the ‘perfect personality.’

When particular objects and separate persons grow, develop and creatively emerge into a succeeding next higher entity they each do *NOT* lose their individuality and/or self-identity in the process; rather, we emphatically maintain, a stability, a continuity, a self-same identity and ego (cathexis unity) perdures through the chain of these

rising forms and levels—and with all phylogenetic mutations and transmutations synoptically conserved in the series of directly succeeding ontogenetic embryos.

The Absolute is not an idea, merely—though one and all can have or form ideas *OF* it—all can conceive it rightly as a perfectly developed, consummate designed human-cosmic Order—a working System of multitudes of individuals, groups and objects—as a System of forces cooperatively and competitively engaged in an enterprising scale of operations that is world-wide in scope and perfect in means and methods employed and in results attained. It is not stagnant, stationary or homogeneous—though the Idea-concept round about which this active busy Absolute Social Order moves as around its center of gravity, around and controlled by its central nucleus, (its matricial center-point of force, or its principle-plan of construction) *IS*, and necessarily *is* fixed and immovable—since it is the culminating point of all evolution beyond which *no further change* can take place, but what change *can* take place in succeeding ontogenetic lifetimes henceforth is or represents the mere repetitive recapitulation of the completed process of Evolution of the human race from creation to Absolute completion-perfection.

Strictly and literally speaking, even a drop of water is not 'lost' in the ocean (the individual self in the Absolute), and in any chemical compound the component elements also are not lost since after synthesis isolation and recovery of these individual elements is assured by proper analysis or break-up of the compound. The identity and will of the smaller more elementary ingredient is retained and conserved when it 'willingly' (i.e. affinitively or valentially) submits to union with other willing and counter-compromising elements to form a more-complex molecule, material or being henceforth existing or living on a higher level or order than did the simpler elements alone by themselves and isolated from one another—a voluntary non-self-depreciating (no kenosis of selfhood) act on the element's part even though shorn (temporarily) of some unessential non-pleasurable, non-creative freedom (or indeterminacy of movement, rather) it was 'possessed' of while alone and unalloyed.

As far as being 'lost' in a larger whole: even in the extreme case of self-immolation or in the free voluntary choice of a course of conduct and action involving acceptance of the risk of probable death one is motivated not so much by concern for the furtherance of some remote

impersonal abstract Absolute—not so much by the desire for ‘altruistic surrender’ (Ann Freud)—as by devotion to a specific personal value (one of our Seven or the integral Personality value) to which one has wholly or in major part dedicated and committed himself and in the anticipated possible realization of which his supreme pleasure-happiness and self-realization lie. An inner intuitive conviction that without the attempted preservation and enhancement of this or that specific meristic value-goal (or some constellation of two or more of them) and/or the holistic Personality-structure value (integral goal) comprising all indispensable elements of his personality-inventory and constituting a unique system of organization of these intra-personal traits—traits which are crucial for his welfare, his personal status and personal destiny—an inner certitude, I say, that without these values his life is worthless and liable to be filled with remorse, anguish and boredom, that his entire self, life and career may collapse—it is this certainty, this apprehension, that constitutes the driving force compulsively and voluntarily both leading him to take the grave risk or accept the martyrdom. The risk run—against numerical odds—but promising a *chance* (a possibility) of possibly salvaging the threatened value or Self and of augmenting them appears to him justified and unavoidable. The very challenge that the risk-taking poses and the meeting and acceptance thereof are essential to one’s further Self-realization. There is no escape and no retreat: either acceptance of the risk with success (not worldly but immanent self-development) or death following or cowardly evasion followed by either retrogression, death or eventual extinction.

Only indirectly, insouciantly, fabian-wise in most cases is the Absolute fostered by such immediate, concrete, agonizing “Self” considerations. The Absolute, and its worthy and fortunate individual members, is/are the residuary legatees.

In closing this sub-section let us emphasize again that not only must not God be confounded with the Absolute but not even with the ‘IDEA’ of the Absolute—apart from its concrete actuality when and if it eventuates. The God-Truth refers not only to the truth (Idea) of the Absolute but also to the truth of the whole process of evolution, to inexorable, infallible Judgment of all beings and things, and more besides. To all things we can *point* and say: “This is it.” Only with regards to God is this precluded—for He is in and *BEYOND* space, time, matter and causality.

B

We again meet our Seven meristic Values-Dimensions (and the integral Personality Value) in the guise of Attributes imputed to the Deity. And again I maintain that all these Seven, and these Seven ONLY, are the segmental varieties of power ascribable to God, either as positive attributes of His or as judgmentally created by Him, perfected by Him, in conjunction with the creatures and Societies (whole organisms) of which they are separable segments or media, creatures whom He brings forth (also judgmentally) and who are endowed by Him with various and variable measures of these Seven possible-actual and necessary differentiated forms or categories of power.

So large do these Seven meristic Principles or anagogic-catagogic qualities each individually loom that different thinkers not only betray their subjective (autistic, dereistic) predilections in selecting out one or other of them for special distinction and preeminence but many even go so far as to equate and identify God Himself (in whole or in essence) with *one* or other of these Seven eternally, intermittently recurring autonomous but limited virtues-powers, blandly leaving untouched (for the moment, at least) the question of the concomitant, concurrent and simultaneous existence and/or status of the other Six Value-Standards which, I dare say, when pointed out to them and challenged concerning them they would concede as being also imperishable and inviolable, and hence would then never argue that they (the other Six less favored ones) were outside the scope of His omnipotence and creative judgment, or that these Six other powers were but imperfectly developed in Him.

Some Christian thinkers and apostles, for example, say that God is Love; or they aver that that is His predominant characteristic, and attention is directed to the contrast between this description of the Lord and the alleged Jewish overemphasis of His Justice, or of His Might. Berdyaev enlarges Freedom to the fullness of the Divinity (Spranger too), as if He could be fully understood by this one-sided approach without equal complementary approaches from the remaining Six other Directions of His Truth about the World-Reality. Others say God IS Wisdom—or Beauty—either ONLY, or in major degree.

It is because of such spurious-pernicious one-sided (or/and pantheistic) identifications that situations have been noted in which God seems to be pitted against Himself(!)—in combat—an absurdity stemming from the fact that *one* Attribute—say Love—mistakenly identified

in entirety with Him or alleged to be His preeminently (which we deny) clashes with another Attribute—e.g. Justice, or Might, or Freedom, or Wisdom—and a struggle for being cast in the decisive role ensues—thus, at the least, attributing organismic and efficient-earthly human qualities and activities to the transcendent immutable God-Truth, doing that if not still worse by implying that God (as Love or as Justice only) is merely one Power amongst other Powers (e.g. Wisdom, Might, etc.)—something tantamount to polytheism or even worse.

Even in biological socio-spiritual organisms one must sharply discriminate between the whole Self, the Personality, and each and all of the Seven differentiated Capacities-Powers amorphously combined or compounded in varying constellations within the framework and on the foundations of the core of that integral whole organism. And since this must be done with regard to private individual and corporate-societal organisms, who and which are each a *unitas multiplex*—unions and unities of greater or lesser degrees of solidity of integration of multiple parts, tendencies and vectorial powers—a fortiori how infinitely more careful must we be to distinguish between God (The Concept, The One Truth, the only true and meaningful Unity which is in no sense a *unitas multiplex*) and any partial, differentiated power, force or energy endemic to, domiciled in and interconvertible with, matter-mass (no matter how sub-atomic, fine or 'spiritual' it be)—psycho-physical special, differentiated powers gratuitously alleged to be His and by virtue of which He is endowed, erroneously, with corresponding *positive* attributes and/or is even 'explained' totally or in essence, in His Nature, and Character in simple entirety.

And this incomparable, incommensurable One we call God is ONE, and that not in spite of but *because* of the fact He explains and judges not only the Absolute and the All (in its coherency) but also the unending multiplicity of single individuated entities that make them up. For, the greater the number of beings, processes and objects any truth explains the less the likelihood that still others beyond its presently ascertained scope and perview will turn up to refute, to delimit, disrupt or impeach its soundness or the validity of its simple, or simplicity of, meaning by necessitating the addition of qualifications emendations or stipulations to it.

And God Who alone is UNconditionally and UNqualifiedly One is such, because He explains-judges all things without exception—or, rather, nothing carries any ultimate intelligibility or has any final

explicability except by reference to, by a presumption and an assurance, of His actuality.

Being the Truth about the 'totality-without-exception' no additional rival entity-concept is needed to explain any (non-existing) putative facts and beings outside His Judgment-scope.

And God, the Truth ABOUT the all-including *All* from its absolute genesis to its absolute perfected consummation in the ultimate oneness of the Absolute, is Himself not infected with, or susceptible to, the energetic materiality, concrescibility or multiplicity—be they in the form of discrete creatures, differentiated capacities (attributes or dimensions) or various relationships—which do characterize the Absolute itself (and the all-manifold from which it rises) in its organic, systemic unity-oneness of multiple psychophysical objects, and empirical events and relationships.

The propositional assertion containing and conveying but a single simple meaning, namely, that that single Cosmonomic Order *IS* (in a sense transcending tenses: past, present and future—and transcending time-space-energy differences of actuality, possibility and necessity and of modality) is a simple claim, a single proposition-Meaning. Take it or leave it, but don't attempt to split it up, add to it or diffract it—for it is not fissionable, non-fusionable and aclastic.

Much closer to the truth than the moderns (mentioned) were the Neo-Platonists who in their schema provided, firstly, for THE ONE—Real Transcendent uninvolved in the world—and then, posited another 'one' which was immanent and involved in the world as its soul (World-Soul), and from which latter 'one' emanate all the grades, degrees and clines of concrete reality—in a descending order.

That original transcendent ONE—aloof—could correspond to our One GOD-Truth, far above and detached from the bio-spiritual world or universe of matter-energy, process and spirit. That One could coincide with the Truth-Divine *ABOUT* the Cosmos, *ABOUT*, but not a part of, its matter or even its 'spirit' or cause, except insofar as the Concept of God *is* spiritual content when self-and world-conscious reasoning-spiritual beings discern and discover His necessary objective aloof reality, and voluntarily, advisedly reckon with the judgments He analytically and inferentially renders (with reference to reality, conduct and performance) by reason of His mere existential (ontological) validity-reality and His conceivability.

Plato errs in equating God with 'the Good' (and with Reality itself, not Truth *about Reality*), though presumption of the validity of the

God-Truth Meaning is the ground for the possibility of all goods including the Supreme Good of the Absolute. The Good relates to activities, desires and objectives pursued and achieved and to conditions that bring materio-spiritual gratification to one and all. We grant that the perception and contemplation of the God-Concept (Its import) is requisite to the enjoyment of the fullest measure of bliss possible but we contend that it is not the contemplation of God's sovereignty that alone generates the various, multifarious (Seven main types) appetitions or that brings about their gratification; it is rather the conditions and efforts of beings (beings independent once having come into life) in conjunction and in accordance with the Meaning of the God-Truth (about life and its growing pleasures in the cosmos) that bring enjoyment (and misery too) in the struggle for and process towards the Absolute including the actualization of the supreme happiness, the Summum Bonum, in the envisioned Absolute Socio-cosmic Order. God's beneficence and God as identical with the summum bonum are two totally different meanings-concepts; the former, as stated, relating to the nature of Reality and the intra-nature and inter-nature of all things being such that an Absolute Perfect Order of Evolution and Happiness IS possible, and the latter referring not to the Truth-Divine ABOUT the universe and its simple fundamental nature but to the actual psycho-somatic cosmos and all the entities experiencing happiness in it. Belief in and conviction of the reality of God is only a precondition for and a guarantee of an ultimate Kingdom-of-God where the greatest range and depth of bliss will prevail, an assurance that efforts and sacrifices made towards helping promote His Kingdom by individuals will not go unrewarded and that attempts to thwart its advent will surely be punished, a consoling confidence (in one's daily life) that in one's self, his works and influences and in his descendants he will merit Salvation if he (it and they) fulfill the requirements for membership in that final blessed Kingdom. The God-Truth refers to the optimistic optimum outcome that may and probably will eventuate (namely: the Absolute Kingdom) if the available psycho-physical energies in the universe are properly built up, expanded, accumulated and utilized but it is those concrete palpable energies residing in man and other forms of life and in man's capacities for performance and enjoyment that produce the subjective feelings of triumph, the sensuous and moral and spiritual pleasures and thrills and ecstasies that come with the gratification of the various appetitions, desires and goals and possibly culminating in an over-all

patterned crescendo of Happiness. God may be The Guarantor that such pleasures are and can grow. He may give these pleasures to certain individuals, but He Himself is not those pleasures—those pleasures individually or in their optimum configuration: the Summum Bonum.

And further, if we still insist that God nevertheless, is merely the Highest Good we are again guilty of perpetrating the same error we previously committed when attempting to state or imply that God was the highest—but still just *ANOTHER*—and in most eminent degree, just *ANOTHER* truth amongst a vast array of truths of various degrees of magnitude and importance; doing this instead of correctly setting up the God-Truth over against the Whole assemblage of truths in perfectly structured, hierarchicalized order as correlate to them in their perfect(ed) System. The only difference is this: in the later case when in our actually (and additionally) enjoying ourselves in contemplating the Divine Presence, Truth and Will—enjoying this vision in conjunction with our *other* pleasures—we are not impugning the exclusively transcendent nature of the Deity. For pleasure being subjective does not reflect adversely upon the objective factuality of His transcendence. But in the former case—that of reducing Him to another truth amongst many truths, comparable and commensurate with them—God's transcendence IS impugned.

The Absolute and The Good, in contrast, are very close to equivalence—if not actually so—in that either one, in the concrete real, is the necessary precondition and/or absolute goal of the other; and both creatively emerge abreast, concomitantly—by degrees and phases. The Truth, however, ABOUT both, both the Absolute and The Good—'trans' both—is incommensurable with them, singly or jointly, just as the incorporeal and incorporeable Divine is incommensurable with the corporeal (body-mind). Which, however, does not mean that the Divine and the mundane stand in a position of 'unrelatedness.'

The Seven powers (meristic truths, Forces, Principles, Standards) to which we deny equivalence or commensurability with the ONE-TRUTH: God, notwithstanding the fact that they are all eternally existent and/or recurring (in some form, phase or degree) and therefore entitled to the name 'truths' (if not the label 'divine')—these Seven, we say: are Cosmic Variables and psycho-physical in nature; nothing divine, transcendent or immutable (except in essential conceptual meaning) about them no more or less so than the psychosomatic

and/or Social-corporate organisms and Persons they inhabit, function and manifest themselves in, as immanent constitutive forces and parts thereof. And the fact that they each appertain to all organisms and institutions at some time or other does not affect the correctness of our description of them as non-divine bound-to-the-material substances. Number and frequency does not count here, for only one single (or perhaps two, for comparison) empirical instance or manifestation of each is sufficient to establish it as entital essence, as reality; ubiquitousness, universality and eternality do not change the essential quality or character of that categorial reality (nor do they raise them to equality or identity with the Divine).

One beautiful object as datum is sufficient to establish the concept-feeling of Beauty (Value) as a unique Value-experience in the life and consciousness of the beholder-discerner; one act of Justice, as perceived, felt, performed or appreciated constitutes a datum sufficiently weighty to radicate Justice as a Value-Principle with its peculiar affective-cognitive flavor-character and telos, etc., etc.; just as surely as integral-organismically considered one 'choice'—and only one—entailing total ego-involvement, one act of choice freely made ('free choice') is enough to fix and establish in an experimental-empirical way as well as in subjective-private certainty, the principle of the Freedom-Ways, of-the-Will, enough to warrant the conclusion that this Principle is actual-practical and possible.

And if God be thought of (correctly) as Judge-Creator (a fact inferable—if inference instead of immediate intuition need be made—from His essential nature as The Truth by which ALL things-beings are judged relative to the Divinely-willed and humanly-craved best and most-perfect of all possible worlds, vis: the Absolute world, in which each individual presumably seeks to find 'salvation' through requisite self-qualification plus adequate qualification by his descendents), I say, if God creates (the qualified and destroys the unqualified as just described) by Judgment then it follows that when He creates beings (concrescences) as integral entities He simultaneously and necessarily co-created their Seven differentiated special-meristic Powers, i.e. the Seven 'Forms' which the whole-integral Energy-Systems can contain as component sub-energy-systems and by and through which the central-integral entities can grow as integral organisms and expand. And, hence it is that God who created these Seven special powers, organic instrumentalities, can be intuited, cognized or conceptualized by His handiwork—by the use of each one alone and all together of the Seven

human meristic Capacities—each of which functions alone or in conjunction with the others as a special organ-sense or special medium for divining, perceiving and interpreting-evaluating One of the corresponding Seven diverse domains of the present-day world, and of the cosmos-Absolute (considered as integral whole) to which—as whole and with its component parts and aspects—the Truth and the Will of God appertains. Each of the Seven powers-capacities contributes its necessary share of special (focal) affective intuitions and its special-specific conclusions arrived at to the formation of a resultant-emergent, synthetic-integrated and synoptic total MORAL intuition of God. Theoretically, each one of the Seven by its own resources and in its own specific exclusive medium, should and could intuit the necessary being of God; but as we know none of the Seven can ever reach its own ultimate perfection except the Six others also develop to and reach their perfect states concurrently.

In this connection—that of spiritual evolution to its culmination in the Absolute—we must remain keenly alive to the fact of the unbridgable hiatus and incommensurability of substance not only between the Divine and the 'spiritual' but also between Divinity and 'concept.' Only the former in both cases, viz: the Divinity-*Truth*, is transcendent; the latter two are immanent and psycho-physical, not divine. As far as the 'spiritual' is concerned, it has been convincingly proven that matter is ultimately of so fine a composition as to be really spiritual in essential character, qualitatively. And 'spirit' is so real, concrete and 'efficient' a cause as to make inescapable the conclusion that it is basically material in nature or can enter into alloy with it (viz. the concept 'psycho-biologic, psycho-physical,' etc.). As for concepts: they possess degrees, they are bi-polar in nature and can range the entire spectrum from zero to one hundred percent. (E.g. the concept Love-Hate, with all degrees of more love, less hate or more hate, less love in between the two extreme poles-limits). In 'truth' we find the Law of Contradiction ruling, with any middle and degrees excluded. Whereas in 'concepts' it is not a matter of "Yes" or "No" only but there obtains contrariety—the more of one polar extreme and less of the other, the waxing-development of the one and the decline-deterioration of the other.

CHAPTER VI

MORALITY AND THE PROCESS OF EVOLUTION TO THE ABSOLUTE

Having already in faint outline adumbrated the Absolute—a daring eschatological and soteriological attempt—we turn now to Morality, a concept, of and concerning, Reality, essentially inseparable from the true concept of the Absolute Reality.

Assuming the certainty or possibility (which is just as good) of the ultimate emergence of the "Absolute" State of Affairs, or even assuming only what the testimonial corroboration of Natural History and recorded Human History afford abundant empirical proof of, namely: of an evolutionary, progressive orderly development in Nature and in Society, (or if you so wish of an ORDERLY special creation), a graphic unfoldment of lower to ever higher Species, a development from atom to Adam, to Adam whose very complex material-spiritual power and vital-energy System represents both a mere repertory AND a higher order of all lower forms of life and of psyche-matter together with the values-powers they possessed, assuming, I say, just this demonstrable capacity for growth, improvement and creative emergence of ever new and greater powers, of beings, of organisms and Social organisms and Orders on the part of matter-psyche and on the part of psychosomatic creatures inhabiting and constituting the world, assuming this I then aver that there must have been some (traceable) way, some BEST way, some truest method susceptible of being perceived and described as having existed and functioned in the past and capable of functioning in the present and future—a way which can become clearly conceptualized and adopted for continued operation (purposively) and telically—a way of conduct-behavior, a Process, that HAS

up to the dawn of human culture **BEEN** going on in Nature, but going on on lower levels of consciousness, naturally—instinctively—ecbatically—inadvertently—randomly—wastefully, *now* clearly discerned despite all its vagaries and deviousness, and consciously and selectively adopted as the ideally-practically best behavior-process leading most surely, most rapidly and most economically to a possible realization of the possible Absolute.

Regardless of its state at this or that temporal juncture-period, irrespective of its decelerated or accelerated tempo of operation and of its higher or lower efficiency of operation at this or that time and place, unmindful of its degree or phase, that **PROCESS** was, is and remains a self identical, identifiable, definite and determinate real meaning-entity, is and remains such throughout, before, now and henceforth—from the beginning of time and from chaos until the advent of the Absolute and thereafter. This “**METHOD**” or Process (and the struggle and travail incident to its pursuit) for maintaining intact the integrity, continuity, direction and self-same unitary identity of the path leading to the Absolute Objective and of the Beings and Social Organism traveling this ‘path’—this Method-process which involves change and evolution of selves as well as of external conditions is called Morality—Morals. And the Absolute, briefly summarized, is depicted as that stably-balanced state of cosmic-human Civilization (a ‘state’ having two concurrent, coextensive aspects, vis: the dynamic and the static—both permanent) in which the greatest possible amounts and unit-orders of energy capable of being organized and structured into a conductive-contiguous all-comprehensive self-perpetuating System takes place—a System composed of properly graded, properly-spaced individual and personal and corporate-personal energy-systems, and in which all the raw and ‘formed’ energies of the universe are made available, properly controlled and properly processed by Society, the individual members and several organized Groups of which Total-Society use and exhaust all their own energies, powers and capacities as means (as well as ends in themselves—self-fulfilling and self satisfying) towards the uninterrupted operation of that colossal orderly process of maximum-possible total energy production, accumulation, storage and utilization—and with concomitant achievement, highest or optimum self-esteem and self-evolutionary development, with maximum-possible pleasure, most-gratifying quiescence-subsidence patterns—and withal a State of Happiness (summum bonum) equilibrated (custom fit) for all resulting.

The dynamic aspect of the Absolute—a completed, and ever self-completing—a centralized, coherent Cosmic System-process, with perpetual dynamic movement directed towards maintenance and constant self-perpetuation of the completed System; this *dynamic* aspect, I say, is obvious. Less obvious is its obverse complementary aspect, the *static* aspect of this envisaged active Cosmic Order. . . . And without this complementary, fixed aspect the Absolute would be mere flux and meonic indeterminateness, not worthy of its name-symbol nor able to rise to the dignity of even a 'pluralistic universe,' let alone being or becoming a unitary, determinate and monistic Order with a permanent design and a stationary, immutable total-pattern and total architecture and total meaning (though individual parts do change or/and disappear and are replaced in and within the total organismic framework).

When ALL the energies of the cosmos in all their forms and degrees of concentration and concrescence shall have been selectivity tapped and employed (or shunted aside and rejected) as, ex hypotheo: in the Absolute, they shall be, and be so used in the most perfect and harmonious total tectonic arrangement possible (this possibility being determined by the very determinate essential nature of the universe) with the consequent establishment of a universal equilibrium about some global centrum as nucleus, with a stationary, self-balancing, self-compensating integrated operating System—with no external or extraneous energies or energy-systems of sufficient scope, power and proximity outside the radii of its hegemony to possibly derange or upset it—when all this implied in the Reality and Concept of the Absolute obtains then we have a *static* state, static in the midst of activity of the greatest magnitude, complexity and intensity and diversity. Beyond this possible-real ultimate-perfect 'closed' System further extensification, intensification or protensitization is impossible within this closed-system by reason of the finitude-determinateness of the All and of the more-or-less even dispersion of matter-energy in the near-immeasurable distances of unlimited space. This constant of dispersion I assume in opposition to theories of a contracting or expanding universe. The just mentioned All in quantity-quality and potentiality was and is fixed once and for all time. The incalculable but fixed and determinate grand-total of energy-matter (and its over-all even distribution) can never be increased or decreased.

The 'dynamics' of this 'static' System consists, of course, in the active day-by day sustainment and perpetuation of the *unchanging*

over-all total *pattern* of activities, processes and achievements, the constant preservation of its perfect functioning as a unitas-complex System with parts wearing out and superseded but the whole-organism being maintained. All these activities and replacements can hardly, of course, occur in a static, stagnant, inert world of men, of forces, of fields and of societies with their constituent parts and members.

In other words, the Absolute System (Closed) as a whole, its total configurational pattern, is static, but the parts thereof and therein move and change and replace and are replaced—somewhat like a living organism with a fixed durable ‘form’ though the individual cells thereof move, grow, work, wear out and are continuously replaced, strangely enough, to preserve the whole-gestalt and its meaning. Of course, in this analogy, the analogue of the Absolute (Pattern) is rigidly preserved, whereas in the particular living organism the total individual System also undergoes modification to some extent.

We further bring out the dynamic-energistic (Hybris) aspect of the Absolute when noting that this ultimate State-order, this crown and cupola of all goals, embracing constitutively within itself multifarious segmental intermittent-recurring goals (and sub goals) and holistic goals (of individuated private and corporate personality) in all forms, degrees and phases of development and fulfillment (but all coming under the headings of our Seven meristic Categories of goals-values and of holistic Personality value)—all coherently integrated—when noting, I repeat, that this final Absolute Order does not emerge (nor is sustained) full-grown all at once. Dynamisms (dynamics and economics) in the form of effort, work, resistances, strife, strivings, struggle, volitions, prohibitions and inhibitions—dynamisms in incalculable amounts are required continuously from ontogeny-generation to succeeding ontogeny and generation to effectuate and sustain it.

And it—the Absolute—does not emerge haphazardly or by chance.

Admitted that Nature does in a manner work with a certain amount of ‘blindness,’ with ‘chance’ being an increasingly prominent factor the further back we turn toward an hypothetical absolute chaos, still that so-called ‘chance’ resembles very closely the concept and phenomenon of ‘possibility’; and which ‘possibility’ is a more comforting thing than ‘chance’ because possibilities can always be counted upon to occur on some statistical average, and the individual or the Grouping can cultivate a ‘set’ to pounce upon and grip firmly the chance possibility expected and hoped for when it does appear and to permanently assimilate and appropriate it within the framework of ordi-

nary, recurring controllable events. The various sciences bear ample testimony to the fact that such chance objects or situations have been recognized for their actual and possible worth even though they were utterly novel in the lives of the organisms concerned. They reacted promptly, effectively—in no less a fashion than if they consciously expected them and were set to harness them.

Furthermore, this blindness-in-nature theory is valid only—if ever entirely valid at all—up until a certain definite point high up in the scale of evolutionary development has been reached, after and beyond which it surrenders its dominance to conscious effort, to teleology and to meliorism. Beyond that point, in fact, neither Nature nor Nurture nor Civilization can progress without a larger portion of conscious purpose, conscious experimentation and inventiveness.

However, whether blindly or telically-hormically certain combinations, concatenations and constellations (of events) *do* or *can* occur and re-occur. And those organisms—anywhere along the evolutionary scale—that wish to, are better able to, and actually, successfully do, achieve a mutational self-growth to cope more successfully with ever more complex combinations of events, these organisms (particular or corporate) are more certain to survive and to reproduce their kind (with the new mutation). The “Systematic Bias” inherent in both Nature and Civilization (in all epochs of the Evolutionary Process), a ‘bias’ closely allied to the obvious, axiomatic truth of the inviolable superiority and preferredness of the better (and of the better organized) over the worse, of the more over the less (of identical things), and of unified whole over the isolated part. Organisms adapted, adjusted, and mutated, to the former in each of these compared pairs do undeniably enjoy a preferential survival probability status—through the operation of both ‘natural’ and human ‘Selection.’

The ‘point high up in the scale of evolutionary progress’ referred to just above as having been reached is attended by such a dense solution (a saturation), so to speak, of memory, foresight, consciousness, telic self-consciousness, and by perduring symbols and institutions (devoted to basic goals and meanings), is attended, I repeat by such a high concentration of these non-random activities and thoughts and traditions that chance and randomness are relegated to ever-increasingly less cogent roles in the moulding and determination of events, men and Society. Purpose and teleology which were in days primeval mere by-products of a world of chance and natural blind randomness gradually and by degrees proved themselves, increased

and superseded the latter as dominant. Premiums came to be placed upon a continuing consciousness, upon constant perduring identical goals and objectives, upon self-identical subjects and Groupings pursuing unchanging aims and co-ordinating and harnessing recurring phenomena and events and organizing them into a determinate order, a progressive order. Constant, recurring and identical (in quality, but varying in quantity) values and aims came to be cultivated for their own intrinsic selves (considered as indestructible and ever-recurring), were deliberately and programmatically furthered regardless of whether chance or random events—natural events—were auspicious or not. In fact, the chance factor is being progressively eliminated by making wide provision for all possible varieties of still-uncontrollable natural, unforeseeable factors and events. The memory (mnemes, engrammes) of the peculiar hedonic tone of each of the various values-aims became ingrained in the very psycho-biological make-up of the human personality, and it became transmissible and hereditary. Value 'sense' for each and all of the separate values and sub-values emerged and became established, as part of the inventory-arsenal of the human psycho-organism. So much so that further evolutionary and cultural progress were imperatively constrained to reckon with these deeply-imbedded goal-sense and value-memories (now become instinctive); the latter had now become almost causal and predetermining in character. They had set and fixed the value-directions along which further subjective-private and objective-societal progress and evolution could possibly take place. Goal-values were gradually filtered out, isolated, identified, strictly defined and explicated. They became known for what they were and consciously cultivated for what *they were* within the total meaning-significance of the Absolute and of Society—as well as in the private lives of the individual. Institutions and individuals became devotees of, sacrificially devoted to, (telically) this or that preferred goal value-object. Institutions as SELECTORS, Institutions unashamedly espousing and actually incarnating one Value-aim chiefly, came to exercise a determining role in the very selection for survival, reproduction and social leadership of the human beings material they chose and elected mainly on the basis of fitness for and competence in the special value-field that constituted the keystone of the arch supporting their Institution. In other words, aims and values came to determine people instead of vice versa.

And as particular specialized aims grew in intensity and/or extensity, or as general aims and whole systems of values-goals developed

people and Groupings arose and expanded able to understand and cope with them. Or, to be more accurate, People as individuals and as societies, on the one hand, and magnitude and systematized complexity of purposeful value, on the other, grew and developed concomitantly, seeing as each depended upon the other for its very possibility of growth—and growth was inevitable, inexorable; evolution proved to be irreversible—with extinction as the more probable alternative, rather than a continuing orderly regression and retrogression to more and more primitive states and peoples. And the limit and consummation of the constant growth of aims-values and of private and corporate organisms equipped with capacities adequate to cope with and realize them was/is in the Absolute State—as we have adumbrated it.

The existence, becomingness and successful emergence of ever higher degrees, levels and orders of purpose, of value, of consciousness and conscious meaningful experience, and of practical achievement (which would include ever greater powers of conceptualization, of feelings and volitions of ever deeper intensity and unswerving, unfaltering persistency, of loftier and more comprehensive aims, ideals and principles) is, as intimated above, necessarily dependent upon the birth and reproduction of ever greater beings (organisms, persons, societies too) constituting and representing better structured, more efficiently organized, more potent vitalistic-spiritualistic energy-systems—individual energy-systems that personify and incorporate within themselves constitutively vast, ever expanding nucleated concentrations and alembics of energy-force. And these energy-force Systems must be ever on the increase in degree, in *range*, to isomorphically parallel the irrepressible tendency to enlargement of purpose, to growth of consciousness in general and to the widening and deepening of experience and achievement in the civilized world at large. The two—the total potency of organisms and the magnitude of purposeful civilization—are inseparable; they grow synergetically. Hence, in passing, the inference that an individual's primary duty to Civilization (and to himself) is to increase the total potency-endowment he inherited at birth—to pass on to the succeeding ontogeny a greater patrimony (energy-system) than the one he was born with.

The magnitude and caliber of the particular energy-system (of primary major concern here) is usually in direct proportion to the over-all, total power of 'consciousness' of the particular individual, and with 'consciousness' including all the kinds and degrees of consciousness

from the unconscious (paradox though it may appear) to the pre-conscious to the fully concentrated focal consciousness, and including the reflexive and the instinctive, propensities, attitudes, sets, etc.—any deposit from time immemorial that helps make up his sensitivities and in part responsive-reactive capacities. Besides consciousness, however, other energies exist in the organism that determine his ability to react, to execute decisions, to adjust and creatively to adapt to situations and to correctly solve concrete living problems—creatively.

Now CONSCIOUSNESS must be consciousness OF something, vis consciousness of things, of number (size) of things—of sameness and difference of things (of likeness or *contrasts* of things) and of the RANGE of things (which includes both sameness—in essence or quality—and contrast—difference in degree). The psycho-somatic consciousness of the subject in its very quale and character-form must isomorphically correspond in the range of its own energy differentiations or summations to the range of differentiations and summations existing or possible of existence in the world of Reality—the external world of substance and process. And since that World possesses Seven differentiable categories, Seven Dimensions, to discern and repond to them, to each of them, Consciousness, the genus, must be differentiable into Seven corresponding specialized, segmental forms of awareness (or cognitiveness). Consciousness has Seven meristic dimensions—which in their joint presence and operation, in their organized unity, constitute the integral-holistic Moral consciousness visible only in the operations (factual, total-self involvement and committal) of the Will. There is this difference between Will and Consciousness, as stated above, the former includes the deed, the actual, practical performance, the successful accomplishment and achievement, with adequate Consciousness as necessary prerequisite to such execution but with the latter needing other capacities to effectuate the performance, *the Will*. *Minus* the extra, additional energies the integral consciousness is simply the Moral INTENT; one knows what one OUGHT to do, how to act. *With* those energies one DOES and acts.

Though more constant and stable than any of its Seven constituent, coexisting variable segmental forms-dimensions the integral Consciousness is itself, nevertheless, a variable, a continuous variable—and as such subject to growth and decline (as is the bio-spiritual organism which possesses it). Private personal and collective-corporate Consciousness can expand and contract. In its greatest possible evolution, in its highest amplitude and greatest magnitude, it must embrace

within itself—as does (or can) the World of Reality which is its existential reference—the greatest possible RANGE of real concrescences and events and of ideas, the most complete inventory of differentiation and integration, together with the greatest contrasts (for the greater the range the greater the difference or *contrast* from starting to finishing state). To be perfect and ultimate Consciousness must have the power to take cognizance of the cosmos entire and of the Absolute especially, with its near-infinity of differentiations, integrations and contrasts (recapitulated in synoptic, repertorial manner) in all their degrees, phases and proportions from the most minute to the most molar and macrocosmic.

Obviously, Consciousness of whatever degree or order of development including the highest, constituting powers-capacities of progressively increasing magnitude, must be domiciled, and can be domiciled, sustained and perpetuated only in individual and corporate (Societal) dynamic (not static) energy-possessing, energy-producing, energy-utilizing, and energy saving and storing personic power-plant systems. Truth and Ideas and possibilities may hover in the air, disembodied apparitions, but psychologic Consciousness appears only in a psyche-soma.

Without reference to enkaptic ever-increasing diversified energies (free, floating and structured energies) and to ever-expanding individual and/or corporate Energy-Systems (culminating in the highest all-inclusive Energy-System: the Absolute System) and without perpetual reference to correlative (isomorphic) parallel emergent-evolutions of Consciousness of ever greater depth and scope, of ever enlarging content, without reference to these, I aver, Morality—as concept and as reality—Morality, which constitutes our immediate theme and topic, would be vapid and vacuous, without substance or meaning.

And the process of growth of the IDEA of Morality from mere dim propensity and from inchoateness to ever more definitive, clearly defined and intelligible form—a noetic, ideational growth accompanying the growth of the correlative PRACTICE of Morality (overt and public praxis)—envisions and presupposes the successive successful mutational evolutionary emergence of enkaptic upward-spiralling ever-higher morphous concrescences, living things, individual beings and functioning societies—that is, of energy-systems of ever-richer, ever-vaster complexity coupled with ever more coherence and articulation (greater unity and simplicity!), and possessing the heterogeneous segmental Capacities (our Seven, in all their numerous sub genres) in ever-enlarging magnitude and proficient inter-organization, to enable

them—these creatural energy-systems—to experience and to competently or creatively cope with ever more complicated environments, milieus and civilizations-cultures containing and constituting ever greater richness and diversity and integration of disparate entities, energy-forms, technical content, problem-situations and events,—which environments and socio-political States to adjust to and prosper in, Moral Concepts, private Moral feelings and decisions and overt Moral practice (all together forming Morality proper) on the part of each individual are required.

In this vast dynamically expanding panorama—which reaches its culmination and consummation in the Absolute State—the individual must scan the horizons of this changing-yet-stable panorama, map out a course of conduct and action for himself and live by and pursue it.

Morality, then, is simply the method of employing, deploying and managing one's total legacy of inherited potencies and potentialities (and acquired powers, too) in such fashion as to bequeath this principal-capital preserved and parlayed to GREATER proportions to his offspring.

Morality is a continuous homogeneous process-operation whereby the total energy-power-production potential-and-capacity received at conception and birth is progressively augmented by each succeeding ontogeny—a methodical process which entails the living-experiential practical application of this energy-capital endowment by its current possessor-custodian to the task of solving problem-situations posed by an objective public world of men, of affairs and of Nature, and solved or tackled in a manner consonant with the 'moral' purpose stated in the first part of this sentence (and also in the sentence before this). The (successful) struggle (with death, extinction the only alternative to this victorious striving) by each particular entity for fuller being constitutes the essential and primary meaning of Morality.

Morality signifies the continued Will to integral self-expansion, proceptive self-transcendence, and includes the individual's Will to Societal self-transcendence—if that be an immediate necessary requisite to *self-surpassal* and growth—making this net-total self-enlargement ideal (enkaptic) absolute and primal, and subordinating any or all other goals and desires to it; and in this subordination we include not only personal security, pleasure and social status-influence but also 'spiritual' achievement visible in objectivizations (such as an invention, the production of a symphony which may outlive the man) and evident in our by-now well-known Seven segmental subjective

goal-propensities and their corresponding segmental public realms of life and activity. Morality says *Self*-expansion (ontogenetically, phylogenetically), integrally, is unimpeachable and must remain supreme.

And Immorality denies this in word and reverses it in deed.

We have seen, however, that selves or energy-systems (in the generic sense—the genus: Energy, not any special species thereof) do not expand in toto, in all their dimensions in all directions, all at once, but, rather, strike out first in one direction—in one field of activity—pursue it awhile (completing at least one small unit operation) turn to another—carry on with it for a time (*erlebnis*, unit of experience), etc., etc. Certainly the various kinds and realms of activity and the different kinds-categories of problems-situations are kept distinct and separate in one's consciousness. And since the Moral operational Process pertains to the genus 'Energy' in its totality as an integrated, integrating unity, it, the Moral Process, must inferentially also pertain—although in secondary manner—to any and all special differentiated forms (intermittently given foremost attention and exercise) and species the genus 'Energy'—undifferentiated, global—takes or is forced by circumstances to assume. Which means that Seven sub-types of morality can exist; (subservient always to the predominance of the integral-matrix: Morality and ITS rise or decline) since there are Seven types-dimensions—species of that global Energy-total and Seven types, sub-types, of Will (sub-wills) each one of which constitutes a cathected autotelic propulsion aimed at the pursuit and enjoyment of its corresponding special object or objective (also One of Seven Varieties) and including, incidentally, the exercise, development and growth of that special CAPACITY-Faculty or energetic power used in the process and with which it is identified.

It is here in the real or apparent paradox of being moral in One special domain with being actually or possibly Immoral as an integral organismic person (by the same subject at the same time) that the difference between the MORAL and the SPIRITUAL becomes noticeable. The former pertains to the uninterrupted process of a structured SELF—or more accurately of a potentially immortal protoplasm—the idioplasm or idiosome—growing, expanding and continuing to reproduce both itSELF and its growth-increment as a bio-social unit, while the latter relates mainly to the cultural-technological contributions (that live by themselves and are transmitted from generation to generation independently of the welfare, fate and destiny of the biologic organism who made concrete contributions to the collective,

cumulative fund and total of the Spiritual heritage—i.e. objectivizations) made in any special field-dimension (One of the Seven) by a particular individual who thereby achieves recognition and obtains reward.

For instance, a specialist-expert (genius?) (excelling in One segmental Field, say, of Beauty, genre Music) undeniably is engaged in a spiritual activity and can be considered acting morally therein (small 'm') in that he is actually engaged in using his natural talent-energy not only to produce and contribute but also to augment this particular talent-faculty and the specially cathected-inherited power-form it represents and including in that *special* heritage an anlage, a predisposition toward and a capacity for cultivation, creativity and enjoyment in that meristic dimension of life-experience. And this increased talent-energy-form constitutes an increment, a something, that can be and may be made to be heritable. And yet this uni-dimensional self-developmental evolution can proceed without a corresponding enhancement going on in the bio-spiritual person as a whole—yes, with even a decline and deterioration setting in either in one or other of the other Six intra-personal capacities and/or of the as-yet global, undifferentiated nucleus of the self including the sex-power component thereof (dissipating his sex energies and reducing his chances of successful self-plus-increment reproduction and perpetuation). In such eventuality the Person, though a great composer, or author or inventor (in his special line) can hardly be considered Moral (capital 'M'). As an indivisible entity responsible to Society and to Futurity, he may in fact be considered Immoral if this Beauty-Music culture and obsession (cult) does not represent nor result in a constructive augmentation of *his* TOTAL-personal energy resources, of his all-round energy potential and productive capacity and an increase in his energy-capital or principal, but, in net result is destructive in nature—decremental in final analysis. And Why? Because this One activity (in One Dimension), commendable in itself (as a cultural-spiritual one) but fostering the growth-evolution of just One of his Seven differentiated capacities may be nurtured not alone by its own special-separate independent fund of energy-resources (the limits of which are innately determined)—i.e. it is not self sustaining nor self sufficient—but parasitically feeds on, is dynamically powered by, additional outside energies diverted (without repayment) from the other Six energy-forms funds or/and an irrepayable overdraw on the undifferentiated energy-matrix or on the sex-libido energies which can

serve as general energy reserve. These Six and the latter two need their energies for their own sustenance and growth, and robbed of them they incur an enfeeblement and they may suffer some degree of permanent deterioration. The net result eventually computed is that this one intrinsically meritorious activity (and faculty) and its cultivation does not yield an increment but a decrement rather in his integral-total energy-capacitance or productivity-total, a unitary grand-total which constitutes our absolute criterion for the determination of the *Morality* of the individual.

Were the other Six segmental Capacities and Sex and matrix powers to hold their own through a minimal exercise of each or economy in expenditure whilst the Seventh power is expanding a favorable net-end-result would ensue and then he would be considered as being a Moral person.

As far as the current Society is concerned it remains mostly indifferent to X's personal energy-resource economy and unconcerned with his personal destiny, with the birth or fate of his descendents, if any; and so long as he does not harm or inhibit others or break established law and custom it does not (or can not) pry into the mainsprings of his private-internal intra-personal economy of forces, motives or aims. Society, the Corporate-Person, may reward him and award him recognition for his deathless objectivizations, his concrete contributions in his one—or more—specific field to the general funded cultural heritage even while, paradoxically, he is as a man (and patriarch) deteriorating. It may accept X's (e.g. Tchaikowsky's or Spencer's) contributions—spiritual in nature—while in effect (with or without his own connivance) rejecting him as a Moral man or breeding progenitor. And though punitive measures were not taken against him by contemporaneous Society the verdict of History may confirm and implement that total-personal rejection. And rejection certainly includes reference to facilitation or hindrance by Society, its members or Groupings, of X's attempts or needs at proper mating and felicitous procreation, for without salutary self-reproduction the potential immortality of his protoplasm terminates and is lost, or his seed is impaired, resulting in a line of descendents progressively inferior in vitality and over-all capacity instead of progressively superior—considerations which go to the very heart and essence of the very meaning of *Morality*. Tolerance by Society is only one aspect of *Morality* on X's part, whether or not he *actually* lived a Moral life will be most convincingly demonstrated in his offspring (if any)—whether as com-

pared with their immediate progenitor they are superior or inferior as whole personic energy-systems. Morality in a eugenic sense implies or rather denotes appreciation or depreciation from one generation to the next, a comparison of two ontogenies of the same germ-plasm.

The question arises here: "How can one *KNOW NOW* whether he is behaving Morally if Morality is tied up with ultimates, with innumerable operations in a self-consistent process that finally leads or is supposed to lead to a highly remote and abstruse Absolute-Order, and is concerned with an invisible, transcendent perfect "God-Judge-and-Absolute-Truth" and with the comparative quality and caliber of his descendents?"

The answer is: The Moral SENSE which informs him, the holistic Moral Capacity one is endowed with at birth, which matures with age, and which develops more fully its innate potential aptitude in more highly-developed Moral surroundings, It, the Moral Sense, unlike the several meristic Value-Senses (SEVEN) which function only each when its special, differentiated medium or value-realm is affected, functions ALL the time, not sporadically or intermittently for it represents the complete person (at all degrees of consciousness) and the complete Will of his uninterruptedly charting his fateful course and blazing it—both of which comprising the Seven segmental values-capacities and the central-matrical and sexual components and reserves are continuously operating and are always without exceptional case held responsible by God, by Society and by Nature.

One must rely upon his Moral perception-insight as the special tool or center concomitant with the very process of Evolution itself for Moral guidance just as the eye must be relied upon for sight. And one must accept the risks attendant upon its possible incorrectness or incompleteness as he does when depending upon his other senses (nine or ten of them—exteroceptive and interoceptive), relying upon his Seven psycho-physical value senses (e.g. sense of Justice, sense of Beauty, etc., his Religious sense, etc.) and other human senses and faculties-instrumentalities—all Reality-testing mechanisms—relying upon them with all their possible limitedness and fallibility. The only other alternative is self-abdication as a Morally-responsible individual entity

and slavishly depending upon and obeying the Sense-perceptions—including the Moral Sense—of others.

The fact that the Moral Faculty-sense is the one all-personic comprehensive organismic-holistic faculty—being both the causal-nexus-parent-matrix *and* the resultant of our Seven meristic partial psycho-somatic sense-faculties (which in turn depend partly upon the more purely physical senses such as the visual, the auditory, etc. all more or less frail and imperfect)—does not alter the nature of its essential function which is that of serving as a tool (and critic and guide too) of the fallible organism in coping with an external world (and an internal environment too), an instrument for discerning, evaluating, testing and sometimes creatively constructing Reality in all its manifold parts and combinations and adapting or attempting to direct the adaptation of the unitary Energy-system to which it is attached to that (or those two Realities) Reality, to master it and to see to it that all the person's activities tend to conduce to total self-surpassal and self-transcendence instead of the reverse: self-involution. Incidentally, since that Reality has Dimensions itself the individual organism's integral Moral Faculty confronting that dimensionated Reality needs must and actually does possess Seven corresponding specialized component member faculty-senses (sub-moral capacities or sub-moral instincts) each one a specific special tool competent to deal alone and exclusively with data and performance located entirely within the limits of its domain, department or medium.

Just as one runs the risk of suffering adverse consequences following upon compulsory reliance upon an arsenal of senses, a personality-inventory or repertoire of instincts, specialized faculties, central moods and doxa (in the dynamic mechanisms of even completely segregated energy-tension systems functioning with great independence within the unity—an often grossly exaggerated unity—of the mind), none of which function perfectly, so also is the same person exposed to possible ill or dire effects when relying on the limited caliber or keenness of his Moral-Judgment feeling, his own built-in final Court of Appeal—a judgment-feeling wherein the errors and inadequacies of the subordinate or/and subserving segmental and specialized senses and faculties may either be more or less magnified, or cancel each other out somewhat.

The decision of this final Court of Appeal: his Moral-aesthetic Judgment, right or wrong, is as far as his total INTENT (Intent as contradistinguished from Will, see p. 62) is concerned—final—final for

himself as a conscious, independent self-evolving entity. And it remains his final Intent-Decision unless, without changing or himself modifying *it*, he wishes to subordinate this his own Moral Conviction and Ethical Judgment (which as a judgment remains intact but shelved) to some external authority, or he can be prevailed upon by other persons or agencies—by force or persuasion—to do so; that is, unless he is induced to abdicate his own Moral autonomy, adopt the Moral feelings of others to direct him or subserve directly or vicariously the Will of another. It is another question how long he can continue thus! How long he can henceforth continue efficiently and contentedly this heteronomous, partially spurious existence, which, being in possible dissonance with his free innate total Inclination as well as with one or more of his (its) constituent segmental innate untrammelled inclinations (Seven, propensities, abilities, central-moods and doxa, gestalt-insights)—being in discord with and running counter to his naturally-paced developing and satisfying interests and pleasure-conferring value-judgments and to the peculiar tinge of his activity-experience gratification, in other words, being so alien to himself in this self-abdication how long he can continue without traumatizing his psyche and soma is a difficult question to answer. Innumerable special circumstances must be considered in each individual case. So much, however, is certain: It is not an ideal situation in which to find one's self. The inconsistencies, disharmonies, changes of pace and direction, shifting and realignment of interests cause dislocations and blurring of boundaries of the once firmly integrated Self (starken gestalten) and divert the Will from its familiar path and rectilinear direction. Shifting of libido from one to another interest-activity, de-egotization of some ego-boundaries and erotization of others heretofore neglected, difficulty in establishing a new 'mode-of-behavior' (praxis) which can only eventuate when innate dispositions converge and agree with environmental action-behavior possibilities (W. Stern)—all these cause a demoralization and a depersonalization (or estrangement) of the Self of greater or less seriousness and duration. The cross-currents of energy released, withheld or recalled in the total vital-energy-system that is the Self can result in serious damage to the psyche-soma in its structure or function or evolutionary self-creative possibilities. And great waste of energies, irreplaceable ones perhaps (as relative to some other Self and competitor who has not suffered this energy drainage) can occur in this critical attempt at self reorientation and rearticulation; though, of course, it must be remembered that the harder and riskier the task

the greater the victory—in the emergence from this great ordeal of a new sounder Self and Energy-System. As a rule, a change of fundamental insights and traits bespeaks a break, an hiatus, a discontinuity which almost always constitutes a handicap.

But let us return to the direct question of dependence upon and dependability of one's Moral Sense.

When one's Ethical Judgment and Aesthetic Moral Feeling *are* deficient the integrity, reliability, constancy and consistency, stability and permanence, of his actions and self-commitments will be less, and this inferiority being in degree and rank directly proportional to the size of the insufficiency of the Moral Sense under scrutiny. This inference is all the sounder when we consider that the Aesthetic-Moral feeling-volition, (the positive or/negative Moral Sentiment), is both the intuitive spontaneous global-embryonic sire *and* resultant descend-product—as stated—of all Seven of the meristic emotionally-flavored or aesthetically-tinged anagogic capacities-faculties-senses of his. His intelligence (Wisdom-stupidity), his Sensing himself to be Free or fettered (degrees of Freedom and restraint, restriction), his Faith (or lack of it—dyadic), his Love-hate emotion, bipolar, with intervening degrees), his Sense of Justice-injustice, his sense of Beauty-ugliness, and his sensing of the absolute and relative condition of his vitalistic powers and health (Might)—all Seven being specialized differentiations from one common matrix (*harmonious* differentiation (Driesch), and therefore congruous and combinable) of the self, and all Seven interpenetrating and amalgamating (after a period of separate development) and becoming metamorphosed into a unitary-whole Sense or feeling-Pattern indivisible, i.e. a Moral Disposition representative of the Personality-Self in its essence-and-entirety and responsibly charting the course of that Person's life and future, and with ITS voice dominating in power and authority the separate (or separable) distinct and discrete voices of the Seven component fragmented-specialized tendencies and aesthetic feelings of this integral Self, and dictating his contemplated or projected actions and commitments of an ego-involving, self-compromising and self-reflexive nature. Truly (with Kant) the Moral Sense is (both) "an a priori synthetic Concept" of the Person trained upon life and Reality.

It is true that one's actual commitments and performed actions (the field of activity) may not exactly coincide with the dictates of his Moral Feeling-judgments (the field of consciousness), and in actualization reach a higher or lower level—because of over- or under-estimation

of external forces or internal energy resources and capacity-potential. But that the complete correspondence of the two is a consummation devoutly to be wished and attempted can hardly be gainsaid, especially if the particular individual concerned should happen to be located at or near the apex of the social hierarical Order, from whom any slight discrepancy between conscious, formulated Moral Intent (or feeling-judgment) and actual irrevocably executed performance (or inescapable commitment) might result in ever-greater magnification of confusion (if left unchecked and uncorrected) as its effects spread out and reach down to successive strata comprising ever greater numbers and masses in the Social-order pyramid.

A consummation in which the Intent and the Act-deed; the conscious, the various degrees of unconsciousness and instinctive; the fabian-ecbatic and the telic-hormic; the focal-conscious purpose and the circuitous unconscious purpose; conscious perception, inference and identification, and unconscious perception, inference and identification—to have all these sets turn out to run parallel perfectly, to coincide and to agree completely is a culmination diligently to be sought, and it constitutes an objective justifying the expenditure of great amounts of energy for its attainment.

Morality, which is defined and measured in terms of intent(ion) and deed (fulfillments) with respect to evolutionary self-enlargement and transcendence and with ultimate regard for the absolute political-socio-cultural Order and the Divine Law operative (fully) in that order, must also take account of existing current society which is dynamic and changing, evolving and approaching (or receding from) that Absolute Order, as well as reckon with the inescapable, ambient causal Order of Nature with its general and detailed natural-physical Laws that govern now, always did, and which will continue perpetually to operate independently of any final connection with the Absolute Order and with succeeding current Societies (and their man-made laws and inventions) and whether or not the World, Mankind and Civilization approach or recede from it.

And in ascending the ladder of Evolution, rung by rung, the individual (or rather the germ-plasm, carrying and carried by successive ontogonies) must conform minimally to the Laws of Nature, of God

and of Society. He must coordinate and synchronize the pace and extent of his personal self-evolving progress and unfoldment with those of the current Societies-civilizations of his temporal abode. And this is so because, although and despite the fact that, admittedly, Morality is based on the desire and ability to survive, but survive in the evolutionary sense ONLY, still, obviously, the present and continuing hold on life constitutes an inescapable prerequisite to any further self-expansion and self-transcendence. One's pace in the evolutionary march (of the Race) must not differ too radically from that of his contemporaries—must be in tune with the Ethos of his time—if he is to avoid punishment, spiritual alienation and forfeiture of social rapport which jeopardize one's very existence as surely as by a disregard of Natural Law; e.g. walking on water, etc.

Hence, amongst his tasks in the struggle to climb, to outgrow and transcend himself (anagogically, integrally and evolutionarily) must be that of continually exerting himself to find a *modus vivendi* with the then-existing Society (as a whole and/or its various Institutional sub-divisions, and with his immediate entourage and the individuals each comprises), a burden assumed which, incidentally, helps rather than hinders that personal idio-self development sought—for assumption thereof helps develop the power-virtue of "SYMPATHY," which Hume considers so all-important, which Dühring calls the 'foundation of the Good,' and which we assert helps develop the Seven powers-capacities which are *inter*-personal in their very essential nature and which relate to situations and events made up of inter-personal relationships even while at the same time constituting the Seven differentiated traits-powers of the private Self.

And so we see that the individual in obedience to the Moral Order must reckon with that Order in its three distinguishable divisions, namely: the Natural Law, Social Law and Divine Law—which form the three contiguous, continuous and concurrent parts of one homogeneous, substantial unity applicable to and governing all matter, life, mind and spirit.

In point of importance (ultimacy of significance) the Divine Law comes first—because the Absolute Order, constituting the ultimate cosmo-cultural Goal (in which the labors of Nature, Man and Society reach their combined crowning glory and consummation) is identical with the Divinely willed-ordained Order. And it is this final Goal—the divinely ordained Objective with the Divine Law appertaining to it—which at *all* times gives the other two temporally preceding categorial

Orders of Reality (Nature and Society) direction and purpose and absolute focus. And only in it, with its parallel-running attendant Divine Law in operation, can Morality and Moral effort reach their highest peak development—for only it, and it alone, connotes that real Cosmic-Condition or Context in which the powers of each and all can and shall reach their highest optimum development, since only then and there will the numbers, powers and diversifications of men, things, institutions and situations-events be so adequately great as to fill and run the entire range and gamut of compossible possibility, and Morality attended with und deferred beatific bliss.

To secure for himself, or rather for his bio-spiritual descendents, a place in this Ultimate Sun of the Absolute—i.e. to earn his Salvation—one must either himself be capable of envisioning such an Absolute and commence and continue on a course of orienting himself to and conditioning himself for it, or freely and confidently (Faith) follow those who are able to discern it and its necessary advent. He must either freely and actively Will or he must possess the capacity (active, passive, reflexive and medial) to be conditioned, oriented or even suborned to labor, endure, assume risks and make sacrifices (in the nature of investments or of renunciations) to develop his (seed or spirit) general potency and the specific qualities-abilities rendering him fit for membership in that beatific Kingdom of the great, the happy and the blessed.

But if the Divine Law comes first in the order of importance, both including the other two and going beyond them, the Natural Law, with its present and past manifest ontological existence, precedes in rectilinear order of time and sequence both the Divine and the Social Laws.

Anyone who faithfully abides by the Laws of Nature is, to that extent at least, behaving morally. And, strangely enough, in a primeval world in which beings distinctly human and societies clearly human have not yet appeared the Law-of-the-Jungle (directly evolving from and inextricably intertwined with the more primitive physical, chemical, etc. phases of the 'Natural' Law), the Law-of-the-Jungle, I aver, IS the Moral Law, or is its necessary forerunner and progenitor. The stronger, the swifter, the more cunning, the more sensitive, those with a more constant, compensatory, *internal* environment, etc., etc. (race and/or individual) survive and grow by virtue of a general capacity or specific capacities for obedience to all or many of the laws of nature; innate capacities, faculties and potentialities which they

utilize and exercise and enhance. The individual denizen of the Jungle either obeys and copes with Nature—either he evolves, by steps and degrees, in conformity with Nature's Laws and uniformities, the energy (the energy-producing, energy-storing and energy-releasing constitutional Energy-System) needed by him/it to resist the elements, the elemental forces and other living creatures—and still further, to develop and retain a surplus of energy over and above these basic urgent requirements for use in helping other members of his kin and breed and for transmission to his offspring to cope with more formidable surroundings and creatures than he himself faced—I say, either he does evolve incrementally or evolutionarily or he does not. In the latter eventuality he/it swiftly incurs Nature's displeasure, and extinction looms.

And I maintain that this Natural Jungle Law is—at that epoch in the history of the Earth and the inhabitants thereof—synonymous with, identical with, the Moral Law because the corollary of Natural Law, namely, 'Natural SELECTION'—natural selection of stronger, superior and stronger-growing existing species and individuals and of newly '*emergent*' species and individuals—is an indispensable prerequisite for fitness in later more advanced epochs to perform the more taxing and onerous tasks and duties involved in the furtherance of and compliance with the Social Law (and triumphing in the Social SELECTION process), under which reign physical, mental, emotional, volitional, spiritual and moral energies (and living energy-systems, beings) of greater dimensions are met and must be coped with. There in the second phase of the Moral Law, when the Social-Law phase predominates, the demands made upon the individual are more difficult and exacting and become increasingly so—inasmuch as his chief actual and potential rivals (or allies) are other magnificent beings with energy-systems of vast magnitudes—like his own—who also have proven their mettle by successfully passing the excruciating and prolonged Nature-jungle tests. And these nature-jungle ordeals include, the testing of abilities to conform at all times with natural-mechanical, gravitational, thermo-dynamic, electro-chemical and physiological Laws connected with homeostasis, balance, locomotion, metabolism, respiration, blood circulation, hormone secretion, production of antibodies to fight disease germs, reproduction, etc. The primitive Moral man (whose descendents survived into the second Social-Law phase)—as yet not on the road to specialization and differentiation—in the struggle for existence and race survival, and in response to the many and

variegated demands and challenges of the as-yet unconquered environment, continuously used and exercised all his organs, functions, faculties, powers and potentialities, did not overindulge in food, rest, comforts or sex, either did not overexpose himself to the fury of the elements and beasts and to the ravages of disease—natural or social in origin—or was able to build adequate resistance to them, did not (perforce) become addicted to spirits, drugs, unnatural vice, did not neglect those family, clan and racial ties (society and social obligation in their incipency) that ministered to his own and to the clan's existence and perpetuation.

And the Moral person must conform to the Social Law, also—the third segment of Morality proper—not only because it is intrinsically right and just in the main (though ever growing and outgrowing in precision and degree of right and wrong, punishments and rewards, previous codes and practices of SOCIAL LAW) for the period of its sway, but also because as embodying Society's Will it, the Social Law constitutes as ruthless and inexorable a reality to reckon with as do non-sentient natural brute forces and infra-human creatures. For Society, in the form of the State and the segmental Institutions, though or rather because, collective and corporate, is a living organism, inflexibly determined to preserve, develop and perpetuate itself. And individuals and groups of individuals unmindful sufficiently of its Ethos-Will, and of its written and unwritten Laws run the risk of its displeasure, punishment and possible destruction by it. The fact that an individual or particular Group is convinced that certain transgressions of the Social-moral Law (intrinsic or/and extrinsic) are justifiable because certain of its particular laws, ordinances or phases appear to him or it beyond a doubt to be wrong, evanescent or obsolescent, does not alter the fact that while the Laws are in force or in vogue they will continue to function, to be enforced, and will crush him or it.

Society, and more specifically, the Governmental Organic System of the State, and the men, the incumbents of the Chief and the hierarchy of Offices thereof, charged with the *personal* responsibility for the State's and Society's protection and welfare—men whose personal fates and fortunes are tied up with them; in fact these *men* who consider themselves to Be THE STATE, these consider themselves to constitute a separate entity, and the all-important one at that, regardless of the circumstances of its original genesis. They consider the welfare of private individuals or Groupings decidedly subordinate to their own. Governmental Bodies and officials place their aims and

purposes (Will)—purposes which are sufficiently like the real and avowed purposes of the modern State—above the aims and plans of any particular individual or divergent Group within their jurisdiction. The Law of the State (the Social Law integrally and of greatest potency), the Law of the Corporate-Social Person parallels the Absolute State in respect of its recognizing and enforcing the State's claim to axiomatic supremacy and unrivalled importance; and, therefore, those individuals or groups who and which are unable or unwilling to exercise that degree of self-restraint needed for abiding by the minimum requirements of State Law, or those who are constitutionally unable to meet the minimum positive demands of the State, demands and requirements on which the very existence of the State (as a self-identical State-entity) and the welfare and integrity of its personnel-staff and its governmental mechanism and machinery depend—such offenders and delinquents must be subjected to punishments and penalties of all degrees of severity depending on the nature and magnitude of the offense or inadequacy.

Even an individual admittedly far ahead of his time and milieu who dares attempt to push his schemes for reform too hastily and too obtrusively, or one whose Moral tempo is too dyssynchronous with that of his society, runs the risk of incurring penalties for non-conformism and ostensible hostility even though his conduct and example eventually are widely copied and raise the Moral tone of the State.

Since the Natural Law does not (obviously) become ineffective with the inception and rise of the Social Law, and since the Social-moral Law is not rendered obsolete with the advent of the Divine Law (in all dazzling clearness and brilliance), but each rather merges with and runs concurrently with its predecessor(s) in temporal saliency or/and successor(s) in the integral Moral Law—since this telescoping and cascading occurs, it follows that all these 'divisions' of the Moral Law are operative in varying degrees to-day and at all times.

If this be the case, how then does one abide by the *three* sub-Laws and earn for himself in the process and course of self-evolution co-ordinated and synchronized with Societal Evolution a place of Salvation in the ultimate Kingdom of the Absolute?

If Salvation be a Good or The Good (or staying on the road leading to it) then philosophers are almost unanimous in their conviction that everyone is endowed with a natural tendency to crave it, to have

an hormic or/and conceptual desire for it directly or mediately, to be imbued with a driving valence for each of the preceding steps and stages leading to it in successive order and culminating (but not 'ending') in the stage Absolute—proceeding thereunto implacably, inexorably, though not necessarily—since that long trek can come to an abrupt end, an alternative which free-willing beings always retain, even leaving out of consideration the contingency of natural catastrophes. Each and every individual naturally and normally intends personal Salvation (spiritual and/or bio-spermal), wills it and tries for it to the fullest extent of his capacity.

But, there is the distant good (Salvation) and also the immediate good; and conflict arises as to which to attempt *primarily*. Again, different individuals differ in their formulated and unarticulated conceptions of what their own particular, personal current (and/or ultimate) good consists in in the immediate concrete situation of life. And these differences correspond to the differences in their several total energy-systems, the relative total-magnitude of their potency, their several Wills, the relative amplitudes of their several Seven segmental powers-capacities reflecting their Seven meristic propensities-capacities for fullness and diversity of experience and cognition in each of the Seven possible differentiated, component realms of life and Reality. Also differences of locus in the phylogenetic-cultural scale, differences of starting point, of tempo of development, of status and position, etc. even when ultimate objectives coincide. With a common Objective there will be fierce competition still as to who and whose descendants and influences shall reach it and hold it.

Amongst all these differences of Concept and form of execution and realization, can we find a common basis or criterion upon and by which to compose and resolve the relative merits and demerits of each and every one's total-concept of the Good, and incidentally how it should be pursued and who do the pursuing. If it can be found, *what* is it?

Such a common-criterial basis does exist!

There is a way, a best way, of assessing both the absolute and the relative total-potency magnitudes of individual Good Concepts—performance—(aside from the fact that what is good for one is in the same degree and at the same time not good for another, because of the aforementioned different personal total-potency equation)—and that is: by determining whether or not a given particular individual can play an effective contributing membership-role in a higher, richer,

more complex and more highly coherent and articulated living-experiencing Value-System operating within the framework and context of a higher Socio-political State-Society; by ascertaining whether the *part* any subject under consideration and judgment plays and/or is likely to play in the progressively more comprehensive-profound State and Value-Institutional structures is a peculiarly indispensable one, a part for which there is no understudy save his own offspring (due to genotypical precise talent-equality) or his personally tutored trainee, and he is irreplaceable in that respect and in virtue of which he can establish a valid claim to contributorship in the upholding and stability and possibility-for-further-growth of the next, new or emerging greater Societal-value Structure.

Such a claim, established, makes of the value, part or role itself and of the carrier-claimant thereof an accomplice of the new order-structure's higher Good, higher aim and higher achievement. The individual Good-concept (lived out) and the personal Good-experience (conceptualized as well as lived out in action) come themselves as well as their claimant-carrier to share and participate in the higher status, dignity and happiness of the new corporate-personal System as a magnificent whole indivisible. All successive ontogenies in successive generations reap the crops of these unearned (by themselves individually) increments of value (*value ranges*) and pleasure (*pleasure-pain ranges*) in virtue of the mere fact of having been vouchsafed life in the *succeeding* more complete pleromic Civilization-edifices as they arise, successive Structures that are richer, more variegated and complex, more plenary, plethoric and pleromic each succeeding generation or era.

And this thesis gains support and credence from the fact that any one individual's capacities (for performance and gratification) are dependent for their optimum development, expression and use upon progressively more favorable, more highly-developed environments-milieus—wherein are provided ready-made, as it were and literally, the better Institutions, the better and variety of people-associates, the facilities, equipment and tools (material and human) the more stable relationships and better methods, the greater technology and know-how, and the better socio-political practices and mechanisms—all in ever-increasing quality, in ever-firmer harmony and equilibrium.

And, of course, these ever-more-perfected environments-communities—culminating in the Pleroma of the Absolute Order—are *both* cooperative and competitive undertakings, in which all individual men,

Groups, Institutions, States and all generations of men and cultural systems have participated, to which all these have contributed and continue to do so. They are "funded" enterprises achieved and operated. All of which sheds light upon the topic of 'Free-Will,' free-choice. We can now more readily perceive that Free-Will does not relate to detached, isolated or rather self-insulated (solipsistic!) individualism-particularism, but denotes, instead, spontaneous Intent (integral disposition) accompanied by commensurate performance and comportment resulting from his all-round sensory-perceptive intuitive and conceptualizing powers, his degree-range of *nisus* and his executive powers—an Intent (free-choice) which emanates from, and at the same time indicates, the caliber of his bio-spiritual (saturated through and through with interpersonal, contextual-situational and socio-cultural-traditional content and meaning) *docility*, *plasticity* (as well as elasticity), assimilative powers and resiliency—powers manifested by the magnitude of his capacity to achieve successful, empirical *self*-accommodative adaptation (ego-plastic, as contrasted with allo-plastic in which others or/and the environment are changed *by him*) to influences and pressures originating externally—from the environment, society or the situation—to freely (freely willed) adjust to them—to them as recognized objective other selves or conditions as the non-self part of the nexus of one's own will's origin. To adjust, I say, to THEM, but here we see the other indigenous side of the free Will, without succumbing to or being vanquished by them, without suffering stultification or mutilation of his personality-structure-tempo and its bathmism in the process—to (to a degree) freely-voluntarily yield to and engage in traffic with these natural, social, economic and political, etc. problem-situations and pressures—in their Seven Dimensions or their integral articulation—without incurring any essential or irreparable Self-disorientation, any ego-alienation, estrangement or depersonalization, without suffering a rupture-hiatus in the recognizability, unity-integrity, stability and growth-continuity of the Self or of the values-capacities uniquely organized in the structure-pattern of the Personality, injuries to and deformations of which covert-overt Self not only traumatize the particular individual, shatter his career or jeopardize his destiny (offspring) but which, also, are detrimental to Society, inasmuch as Society, Civilization and the Social Order are only as stable and as self-consistent in final analysis as their component individual organon element-members.

In view of the fact that the primary aim of the activity of 'willing'

on the part of any Will (functioning through and in an organon) is, as stated, to attempt at all costs to increase the power of willing, the magnitude-potency and potential of his Will—and since this is possible only in ever-expanding, ever-rich environments-milieus, it follows that an ability of such high order as that of adjusting to and becoming integrated with an ever-progressive and progressing Society at large on the part of the particular individual in the above described manner is essential. We must remember that progression towards and attainment of the Absolute (Order of Society and environment)—which constitutes the highest, permanent self-identical Goal and Good, and by which all other sub or individual goals and Goods are gauged and even made possible in the first place at all—is the prodigious, long-range work of a stabilized Society of global dimensions perduring for aeons consistently bending and converging all its efforts (which include the efforts and risks and sacrifices of its constituent private members) in the direction of this single determinate socio-cosmic Goal-structure: the Absolute.

For selfish utilitarian and hedonistic reasons, if for no other nobler ones, the individual owes Society (HIS Society—not Society anonymous, an alien harsh and aloof counter-entity, immense and formidable) a debt of gratitude and an allegiance for the continually improving facilities redounding to his great personal, private-subjective advantage and pleasure and ministering to the further development of his own innate capacities and potential, to his fuller self-realization and self-evolution (accompanied by the corresponding deeper pleasures and more thrillingly exquisite experiences of such ever-unfolding potentialities) which the stable but growing Society affords and confers. And he should—nay, he must—exert himself to the full to accommodate himself to it, or to its cardinal and inviolable Laws and demands, be as indulgent towards it collectively as to his closest personal friend and ally. But with the one stipulation mentioned (just above), namely, he must do so only up to the point where self-identity is endangered, possibilities of further continued growth is precluded—up to the limit where disintegration or deterioration of the Personal-Self threaten and loom.

Specifically, one should try hard, very hard, to adjust to wife, to relatives, to employer and fellow workers, to fraternity and church and to various other cultural, economic and political institutions and groupings about him; but, only to the point of jeopardy of self-consistent behavior, and incurrence of loss or confusion of his basic-

highest ideals and principles with ensuing *intra*-personal disharmony, dysfunction and atrophy.

Those (like Fichte)? who would disparage and deprecate Morality by arbitrarily delimiting its sphere to the confines of the sociological or societal field only (and that in its limited-ontological, ephemeral, relativistic contingent form only) and without reference to any ultimate Absolute (Order of Society) or to any preceding-concurrent Nature sphere—these, I say, fail to perceive that Morality (like Life itself, and despite Nietzsche) is a continuous self-identical process (homogeneous in essence and meaning) extending uninterruptedly from formless matter and mere potentiality existing in almost utter chaos through the becoming of formed objects, the developments of formed Selves and of Societies of incalculable plenitude, in vast and innumerable diversifications as constellated, harmonious wholes, and right up to the advent of the Absolute itself. Morality's continuity parallels that of Evolution itself, only in the former the distinguishing feature is that of subjective personal effort, struggle, risk, sacrifice, *self*-direction, *free*-will and *free*-choice,—the private inaccessible inner world of the secret self of pain-pleasure-grief-happiness in all their infinitude of nuances is a necessary cardinal property of the MORAL. In the latter, in Evolution, this is omitted or merely assumed without treating of it, and only the overt, outwardly demonstrable processes and emergence and extinction of species and sub-species, etc. are dealt with. But actually the two, Evolution and morality are but facets of the same process. The practice of Moral behavior (in covert and overt striving for the integral better and better) though an end in itself—carrying its own ever-more-gratifying discharges and greater peace of mind—is, at the same time, the indispensable necessary prerequisite, the *sine qua non*, of the progressive creative emergence of higher and ever higher kinds and orders of persons, species and Societies in the enkap-tic upward-spiralling evolutionary scale.

In the Moral Realm the Social, the Natural and the Divine—the collective and the individual—the past, present and future—the Necessary and the Contingent—the Now and the Ultimate—the Subjective and the Objective—the Is and the Ought, the Actual and the Possible—all these are inextricably interwoven and so completely interdependent as to form one solid Continuum. And Morality hearkens back to each and all of the fourteen individual members-poles of our old Seven di-polar Coordinates (Love-Hate, Justice-Injustice, Beauty-Ugliness, etc.); Morality, in final analysis, refers back to these Seven

Pairs and to the single integral Team-whole they all-together form, to the single unit-structure comprising all Seven and in and through which they all travel proceptively in the same general direction and leading finally if continued long enough to the same place-post-role in the Absolute Order—the only possible Goal of goals, and perhaps an inescapable one.

And the unitary nature of Space and Time and Substance and Mind, the eternal and immutable essential character of Matter-Force (as contrasted with the FORMS, concrete and specific, of matter-force, and *their* properties) and of Causality constitute a Divinely-ratified guarantee of the POSSIBILITY of the ultimate emergence and advent of the perfect Absolute Order.

Besides pertaining to LAW (Divine, Natural and Social-individual) and to soteriological and eschatological Judgment which Law denotes, Morality also pertains to ECONOMY—Economy with its three corresponding zones, namely: Natural Economy, Political Economy (including collective and individual Economies), and the Divine Economy—and with all three Economy Zones presumed to be seen in their perfectly integrated unitary-whole Economy by and in the God-Truth. And Economy as used here, despite the grandeur of its sweep, refers to the plain literal prosaic meaning of the term, namely: to “input” and “output,” to a relation or rather a ratio obtaining between capital-energy investment and the returns on that investment, costs incurred and efforts expended versus the results obtained, and between energy-fund principal and the interest accruing or earned on it.

Considered from this angle, Moral Action means action executed in such fashion as to show a net increase in the total energy-capital (ontogenetically and phylogenetically speaking), and with the interest in whole or part that was earned being reinvested in the ‘going’ concern: the individual or societal Energy-System, and thereby increasing its power-plant capacity, augmenting the Principal or total assets of those Systems-Concerns, and consequently permitting them by this game of parlayance to engage in self-developmental and collective-cultural developmental ventures and transactions of proportionately ever-increasing scope and dynamic magnitude. Considered from this aspect, Moral Behavior means behavior of such unimpeachable propriety and genuine proficiency as to bring about a net increase in the organic-whole System’s total-integral energy-production potential, its total over-all potency and capacity, its power production capacity in expanded power-plant production facilities and efficiency. The audit

of this increase or augmentation may refer to one episode only in an individual's own life or/and to the activities and enterprises embraced within his whole life-time (life-span) or to that part of his life-time just prior to the conception of his offspring and the benefits of which enhancement the offspring may inherit. In the two parts of the latter instance the final audit refers to a comparison between the total capital available for investment (in living and growing) at the *START* of his life's career (his total ID resources), his legacy of potency and potentiality in their combined totality received and inherited by him at birth and the total of these same as bequeathed and transmitted by him either to his linear offspring, the next succeeding ontogeny and carrier of his protoplasm, or to Society at large in the form of new ideas, inventions, etc.

And the same comparisons hold with regard to single historic enterprises or/and entire epochs in the life of Institutions, States, and Society at large, as-a-whole—and also, last but not least, to the Absolute Economy—in which the component Economies: the Natural, the Personal-Political, and the Divine are incorporated and synoptically harmonized and articulated.

Every private individual (and Corporate one, too), to be positively Moral, must obey the Divine Law NOW, which includes currently an affirmatively accepted conceptualization and self-activating Faith of and in the over-all all-time cynosure of an Absolute Economy as either a distinct possibility, a probability or an inevitable Eventuation—an envisioned project, to be sure, but, to an extent, immediately and always in active, effective operation and, to a degree, determinative of PRESENT tendencies, motives, plans, preparations and engagements—and in respect to which Vision he feels constrained to *Now* and always make some effort at self-accommodation (to It), through self-reorientation, through self or ego-plastic modification and/or alloplastic modification (changing and molding others and the environment)—through self-adaptation, self-expansion and self-transcendence—but without self-abandonment or sacrifice of the bio-spiritual Self.

And the total proceptive attitude of his engendered and set by this belief in the Absolute, and the efforts and strivings sparked by it, constitute his *present* contribution to the ultimate realization of that Absolute Order—and hence denotes his essential Moral rapport with it.

The Moral person must realize (NOW and always) with a high degree of certitude and conviction that there is a Truth—about the

universe from first beginnings to ultimate consummation—there is a True God, by Which or Whom all actions, beings and societies are adjudged as to their fitness and the fitness of their individual attitudes and actions as conducive or not to the possible realization of that Absolute System, and as to their individual worthiness to somehow participate in it eventually. And any Law (or tendency) by which the private or corporate person governs him or itself which is in consonance with the Divine Law (and Economy) as effective in its entirety in the eventual Absolute Kingdom of God is itself to be appraised as part of the Divine Law (working in the *present*, operative in the ETERNAL NOW).

The Moral person must interiorize, internalize, and become self-identified with, this ultimate objective and objectivized Fact: the Absolute, since it does exist, or, rather, is a part of—the determining part of—Reality (which Reality contains both the actual and the possible within itself); and this Absolute Fact, *though* as yet unrealized, is determinative of the host of lesser or differentiated or intermediate goals and processes and events—their content, direction and destiny. And this determination is operative and effective whether the individual entity does or does not perceive its regnancy at the level of focal consciousness, whether or not his entire being is saturated with an awareness thereof. One may as well reckon with it cognitively (too)—see and view and survey the otherwise partially non-visible current (of events), and swim the better with it for the clearer sight thereof—instead of being merely dragged forcibly along with it.

We are inclined to agree with Charles Peirce (and others) when he vigorously advances the claim that there is but one sole LAW—permanently real—namely: the Law of Evolution, being one and alone fixed, universal, immutable and irreversible, while all other so-called laws are not. The scope of the latter is limited. The Law of Evolution alone is the exceptionless Law, operating always, not just intermittently. Any claims to ultimacy and unshakable validity and eternal truth that such concepts or *laws* of conduct and virtue such as honor, honesty, integrity—and also of our Seven segmental lawful processes of virtue and virtuous conduct: Faith, Justice, Freedom, Beauty, Love, Might and Wisdom—may have either springs from or hinges upon the condition of their being individually consonant with and conducive towards the one Moral-Evolutionary Law-Process. There is no alternative to Moral Evolution except extinction, a return to chaos

and a recommencement of the Evolutionary Process anew from scratch.

As to our Seven paths, media or categories of Virtue (capacities for power or virtue), they are each anagoric and vectorial in character—including as they do varying degrees of magnitude and changes of direction of force. And anagoric vectoriality here means Seven ever-expanding or ever-expandable, ever self-amplifiable and enkaptically developing powers-capacities or structured energies—which can possibly reach ultimate dimensions, dimensions that are superlative and constant, and reach them only *through* the Law-Process of Evolution and *in* the Absolute, the Absolute Order in which *novel* creative ‘emergence’ through Evolution ceases, and MAINTENANCE of that constant, immutable but dynamic Order (Architectonic order-design, patterned self-regulating, self-compensating total-Societal Energy-System) in its ultimately stabilized form-structure remains the sole but supreme task of Evolution. It is the Law of Evolution that took billions of years of phylogenesis to consummate and perfect its Goal and Product, recapitulating them, synoptically, of course, recreating them in their entirety every new generation in every new ontogeny. Once the Final Cause has achieved its Final Effect there remains nothing left but *subjective* novelty (as per A. N. Whitehead).

CHAPTER VII

THE SEVEN ATTRIBUTES

A. Their Interrelationships

Having in the course of the Ages developed and accumulated reservoirs of the Seven specialized FORMS of energy, and having retained the ability to deploy and release them to cope with the corresponding Seven Kinds or genera of stimuli (the only existing or *possible* ones) provided by the ambient World of Being and Reality, these (the Seven Energy Funds) come to manifest themselves functionally as inherited capacities (of the highest order—F. V. Raab) of the individual or corporate living organisms to, in varying degrees, sense, detect, perceive, resolve, become responsive to and react adjustmentally, adaptively and/or evolutionarily to the Seven psychophysical and situational Media-Dimensions of Reality and/or to any combination or constellation of Two or more of these same Seven found or possible in the Natural, Human-Societal and Absolute Environments.

The potentially immortal protoplasmic Germ-cell, if it succeeds in achieving proper self-reproduction, conserves these Seven energy-potency Forms (and their varying levels of development too) in its very substance, tissue and structure-dynamics-economy—and transmits them enhanced or reduced slightly to its succeeding and successive ontogenies or temporary carriers—the interlinking generations of living organisms their serial linear descendants— each individual generated member with its own life-span, life-style, career, norms and standards.

And different individual beings, having different phylogenetic or ontogenetic life-histories, or both, inherit and develop these Seven energy-form types of Capacities in and to varying heights and degrees, and in different major constellations of two or more of them outstanding. Which accounts for the different norms or standards in each

of these Seven value-realms that different individuals (and also different clans or other larger socio-political groupings) hold with regard to each of them, with regard to any dominant constellation of two or more of them, or/and with respect to the integral-holistic Personality-value in which all Seven are articulated (and incidentally preserved) into uniquely individuated architectonic style-structures. Any particular person's personal STANDARD refers to that point in the scale or spectrum at which the particular value in its real existence as a continuum (from the least to the highest possible potential or power-exponent thereof) breaks up *FOR HIM* privately-subjectively into two parts or regions: the positive and the negative and in which the dyadic, dipolar nature of the value is revealed to him as good and/or bad. And the determination of the location (high or low) of this critical point-of-division (for *him*) depends upon the individual's *own* attained level (by inheritance or cultivation) in the value-field under scrutiny, and from which personal height (or depression) he needs must look up or down, as the case may be, look aesthetically and judgmentally with approval and appreciation or with disapproval and deprecation at any display or performance of and in that value-realm wherever and whenever it manifests itself—either as stimulus intriguing or disgusting him or as accomplishment meeting or failing to meet with his approbation or as admirable or ignoble personality—and these in all their many degrees of pro and con.

When Faith IS Faith (positive) and at what point in the Faith-spectrum it ceases to be Faith and is felt or comes to be considered rather a lack or absence of Faith—at what point the positive thereof fades onto its negative—what and who is wise (Wisdom) and at what scalar point does it come to appear to be foolish—who-what is Mighty and at what point in the cline does it start to seem devoid of Might and begins rather to convey its opposite, namely impotence and puniness—just where does the break occur between the lowest degree of Freedom and the incipient emerging bondage and servitude—What is intuited as Lovable, Beautiful or Just (Love, Beauty, Justice) and what is perceived as the beginnings or the more advanced stages of their respective opposites—where the point of division-bifurcation in these Seven dyadic dipolar 'properties' (A. Smullyan) occurs—all these crucial *dividing-yet-connecting* points have two loci each: the private-subjective and the public-consensual as espoused by acknowledged specialist-experts in each of the diverse property-fields—and the two,

the private and the collective-objective, may be any or all degrees close together or far apart.

What seems implicitly unjust to A. because his personal sense of and capacity for Justice is very keen and discriminating, and comes within the scope of his attention and effort, may not appear so, to and therefore remain unattended to by, B. who is constitutionally unable to feel or discern wherein the subtle form of unfairness committed consists and if aware of it is unable or unwilling to do anything about it, unless, perhaps, it is explicitly pointed out to him in vivified concrete detail and/or he is goaded on to respond properly.

In clashes between two or more individual points-of-division—and the norms consequent thereon—and of the judgments pursuant thereunto in any single Value-field the collective-societal, the relevant Institutional or the special professional norm-judgment (which reckons with, is influenced by or even controlled by experts or specialists functioning authoritatively in the particular field) step in to arbitrate or harmonize the differences and correct one or both in some degree.

And, of course, the one really Objective Norm is the ideally perfect one endemic to the Absolute Order only—in IT's Seven Dimensions—towards which all Societies and Civilizations (and their component segmental Institutions) strive, and which they all claim to herald as presently existing exponents thereof.

Whether a particular person's spontaneous emotional, intuitive or mature deliberative response to the stimulus is positive or negative, whether he feels involuntarily or can voluntarily make himself to feel attracted to or repelled by it, whether his direct and immediate experience is one of adversion or aversion, whether the challenging event or other stimulus strikes him as 'good' or as 'bad,' all will depend on an *inner* (private-subjective) attitude or standard (an inner conscious or unconscious fixed presupposition), on an existing central mood-emotion or doxa which only to some limited degree is modifiable by exo and allo-genic influences and forces during one's lifetime. Whether such set attitudes and standards are sharply restricted each to its corresponding single segmental value-field of the Seven value-field categories possible, or whether they appertain to compounds constellations of two or more of the Seven, or whether to the total private-personal or/and corporate-personal System depends in part upon the nature of the stimulus: whether it be pure (entirely within one value-field dimension only) or whether it be composite in nature and hence

requires two or more of the corresponding capacities also in compound to cope with it, and depends, of course, in second part upon the existing innate integrational status of the individual concerned where the organism as a whole takes a more active control in handling complex problem-situations and marshals all other Six Capacities even when ostensibly One only is actively, saliently engaged—or whether greater autonomy belongs to each.

These segmental or total-integral doxa or attitudes in their structure, magnitude and economy are peculiarly his and belong to none other, constituting as they do his abiding beliefs and governing propensities which both relatively and absolutely are of a certain order, level or amplitude—and the meristic ones organized together (together with the core-nuclear undifferentiated part of the total-moral Self) form his, exclusively his, personal idiopathic scale-of-values and his set of abilities, aptitudes and potentialities. And they each separately or in conjunction with one another are inseparably dependent upon (or maintain a fixed ratio towards) his—limited—over-all potency-competency, and/or they reflect and disclose the finite qualitative-quantitative magnitude of his personico-organismic over-all potency.

The height to which one has already risen (by heredity and training-education) or the point at which he has become 'recentered' (post natally) in each of the Seven segmental cognitive-affective-volitional fields, taken separately or in syndromes of two or more, as well as in the holistic-integral Moral field, are determinative of the nature of *his* response—whether positive or negative (and to what degree in each) and whether passive or active—to stimulating-challenging event-situations of the same corresponding isomorphic mode or type. This is true of the initial response, at least. And this is logical, in view of the following fact: namely, that life itself and all subjective life processes and functions have as their dominant characteristic the quality of "intentionality" which is a 'condensation' term for the natural, dynamic evolutionary and self-preservational trait or compelling tendency to strive for *continued* progress and NOVEL development, for self-expansion and self-maximation (Whitehead), and to do this in preference to the alternative possibility, that of following or yielding to the temptation, the instinct or inclination to strive (but *less* arduously) for the more familiar, more certain and more immediate but lesser objectives and somewhat jaded pleasures and, hence, to stagnate or retrogress through routine repetition instead of growing through personal adventure, risk-taking, initiative and enterprise.

The particular organism or person is impelled to advance or retreat, to expand or contract, with no status quo possible for a dynamic personal energy-system in a dynamic, competitive world—to progress or retrogress as an integral whole-self which ipso facto involves growth in any or all of the Seven possible 'Directions' or to progress in one of the latter at the *expense* of the integral Self, i.e. overspecialization. In either case, where one advances in one segmental Direction—develops one meristic value-capacity—in the course of that (long) process of development he comes inevitably and as a necessary corollary of that process to inherit, develop and harbor an attitude (conscious or unconscious-imbedded) of disdain for lower forms, lower levels (of achievement and gratification in specific 'fields') that he and his germ-plasm have left behind in his phylogenetic history and/or ontogenetic experimental journey to self-realization, self-maximation and enlargement of one or more of the Seven gratification-yielding powers-capacities. He comes inexorably to entertain an attitude of admiration for, and begets a lively interest in, the alluring higher levels and orders of Segmental (or holistic) experience-forms which with the mystery of the unknown or the partially known attaching to them and the promise of more intense gratifications and raptures, or achievements and triumphs of greater magnitude and scope they hold out, the greater richness and more exquisite spirituality coupled with more profound insights, wider horizons and volcanic ecstasies they bespeak (*Prägnanz*)—and he all the more craves and aspires to and strives more heroically to attain to them because they are uncontaminated by the contempt the familiar and routine (overfamiliar) sameness are apt to inspire.

At first, the Seven segmental powers are just plain natural ontological perception-reaction modes, merely sensory-ideo-motor media (mechanisms) wherein stimuli and challenges—of a corresponding type—immediately and directly evoke either a covert (affective-attitudinal) or an overt (end-actional) response on the part of the individual organism concerned. For instance, the mere sight of an impending blow (so perceived or interpreted) from an upraised arm induces an automatic reflexive reaction even though no actual physical contact is made and no bodily hurt inflicted, that is, many of the responses are predictive and preventive in nature—as well as being retributive and ameliorative and just plain passive. Two colliding billiard balls will actively repel and exert transitive action upon each other, centrifugally, due to the property of elasticity they each possess, while a billiard ball striking a mass of putty will cause the latter to react

endogenically, cetricetally, passively—concavely taking on the spherical form of the ball—due to the putty's property of plasticity.

The anticipatory nature of a living organism's—man's—several meristic perceptive-reactive powers or of his one integral Power is either innate (like the direct cause-effect in an actual collision almost) or acquired, acquired by conditioning experiences undergone by the organism-ontogeny concerned—or it can be both: innate and acquired. The Seven sub-form powers and/or the one whole-integral resultant Power-structure then constitute and operate as Reality-testing apparatus—a general Power or Seven specific or specialized powers functioning globally or one for each one of its corresponding medium-dimension-category of Reality, evolved and developed by the organism to subserve self-preservational, self-perpetuational and self-evolutionarily creative purposes.

The sting of injustice actually suffered, or the threat thereof (patent or subtle), the constriction felt when deprived of a perceptible amount of Freedom (or the threat thereof), the grievous feeling of debility or powerlessness when unable to resist assault or insult (Might), the feeling of faintness or insignificance induced in the mere presence of (a) great Beauty, the humbleness induced by a relative lack of Wisdom, the indecision and instability due to lack of Faith, and the indifference and apathy due to absence of Love—all such feelings of dismay and inferiority force us in self-defense to cultivate if we can the appropriate powers, faculties and capacities (which we all already possess in some though insufficient degree) and attempt to raise them at least to the minimum level needed to successfully combat these superiorities with the injury and challenge they inflict and hurl at us, and to acquire immunity to their ravages—ravages sustainable at the hands of humans or other forces-objects in the form of damage and intimidation as well as in blandishments they exert.

At first, practical and specific not hypothetical and general, immediate and palpable not remote and intangible—empirical, utilitarian and pragmatic not ideal considerations and data determine our concern for our pertinent capacities and powers (segmental and anacletic powers), determine our preoccupation with them as means and tools to cope with problems and with people, and with their caliber and fitness relative to the same powers possessed by competing or cooperating rivals about us. But a point is reached later on (later in the lives of individuals—as ontogenies—and in the life-histories of Societies and Institutions) when the existence of the Seven Capacities AS SUCH,

as distinct from the results they mediate and achieve, is recognized; when their own character and morphology clearly emerges and is discerned as orderly constituted and orderly directed force-propensities separate and/or detachable from any proximate or even visibly remote desired consequences and results. They are then apprehended as separate entitical innate powers-properties residing in the very tissue and make-up of one's self (or corporate Self), each One—of the Seven—of distinct psycho-physical morphology and each available as differentiated, specialized form of power for coping (and expression, too) with certain definite correlative isomorphic categories of problem-situations (comprising things, events and people with *their* similar capacities of a higher or lower grade) that can be counted upon to continually—if not continuously—recur, inasmuch as they each and all (Seven) are inherent-intrinsic eternal and ubiquitous forms-categories or Dimensions of the determinate and determinable Being and Reality. And even though intermittently active or latent and not at the time visibly engaged or functioning each is perceived not merely as a potentiality but as a potency (like a motor of a car running waiting for the driver to step on the gas); and this is so even though Each One is distinguishable as such and attested to (as to its existence) by and from the specific concrete de facto actions produced and consequences resulting from an actual application thereof on or to an immediately given stimulus, impact, problem or challenge that the individual—private or corporate—who or which is the repository and wielder of that particular form of power, is faced with or receives. And what is also important to note here is not only the self-revelation of these powers in their overt activities and results (which is rather obvious) but the level or order of development of these special powers vis-a-vis these same powers possessed by others as revealed by the whole context of events relevant to their exercise.

And these Seven differentiated power-types once they achieve recognition—conceptual or aesthetic recognition—as power-entities, as specific virtues, tools, gifts-faculties, living a more or less autonomous life of their own and useful always to some degree, used at some time and often by everybody and all the time by some one or other—since situations demanding their use arise continuously, recurrently, intermittently and perennially—as the case may be—I say, once Society and enough individuals making it up accord recognition as entities to these Seven (Variables to be sure, but continuous and perduring variables) they ipso facto come to be cherished each for its own indi-

vidual sake—AS SUCH—each to be cultivated as something possessing a priori universal eternal validity and in the very acts of cultivating them for themselves (primarily) incidentally but necessarily subserving the immediate needs and ultimate aims-goals of both the individual and Group concerned. Pursuant thereunto an interest—a vested interest—in them is fostered, a solicitude for each and all is consciously, purposively cultivated, and, urgency or no urgency, every visible opportunity, all (surplus) available energy is seized and used to further them.

This conceptualization and conscious espousal of Capacities, Values, Virtues, Powers (SEVEN)—AS SUCH—for their own inherent-intrinsic selves, (referring, of course, to the Seven differentiated ordinates and to the one personic holistic superordinate from which they emerge and into which they merge), this perception of their ultimacy and their requiredness marks a transition—a transition of emphasis, if you will—from ontological to ethical realities, from the merely desiderative to the dignitative, and with concomitant change-over in the spheres of conduct-behavior and motivation from the merely natural and the introspective to the telically moral-religious. In the latter phase one intuitively-conceptualizes the absolute inherent-intrinsic worth of such Capacities as Wisdom, Justice, Faith, etc.—and divines their valid claim to continuous nurture and support on the part of individual and corporate persons—even when the spur of saliency-urgency with respect to any one of them is absent, that is, absent for the time being, for the moment. One's aesthetic insight, his system of thought and beliefs enjoin constant investment of effort in the steady development of Faculties-capacities-aptitudes that are sure to "pay-off" in the long run (directly or indirectly as means or as part in an intricate web of abilities), and his convictions preclude his attempt at escape from risks contained in challenges to exercise of these powers—with, of course, some prudence. The easy-going, present centered (here and now only) attitude of meeting emergencies (in the Seven possible categories—avenues of action behavior) as they arise, and of "crossing bridges when we come to them" is gradually superseded by an innate and/or interiorized (introcepted) automatically-functioning drive-conation and/or by a desire consciously fostered by one's very own self-in-world anschauung to excel, to surpass or at least not to be put to shame in any or all realms of worth-while endeavor—the Seven Realms, of course! Those who have made this transition, or have made it to some appreciable degree, are no longer dependent in major degree mainly

on outer goads and external incentives furnished by rivals, by promises of worldly position and success and by social-institutional sanctions for their championing and cultivating the Seven Values-capacities, but they are, rather, chiefly animated, motivated and activated by an inwardly-dwelling moral-aesthetic awareness (more instinctive in them when they are still infants or children) of the absoluteness and the inalienable intrinsic-inherent merits, the compelling requiredness, of the Seven meristic (and of the One integral resultant personic) value-media and of the corresponding Capacities (meristic or total) of the person to deal with them, or rather, *in* them; and they possess or muster at all costs the courage, integrity and will to cultivate these value-Capacities all for their own sweet sakes. And though this dedication to and cultivation of them possesses primacy over the pleasure-pain aspect (at least for the present), still, very often such devotion does to an extent bear its own present-immediate reward in the form of either or both hedonic or spiritual gratification. The concept or phenomenon of 'functionslust' is relevant here.

Preoccupation with, or participation in, activities in the field of Beauty, for instance, (e.g. Music), or of Faith (greater poise, optimism, mental health), or in the field of Freedom (self-emancipation and the creation of improved conditions for the expression of all one's talents and pleasurable release of all one's energies) etc., all these mean engaging in activities saturated with the unique rewards and enjoyments (or their possibility) that intrinsically characterize and inhere in their very essential ontological nature.

Furthermore, a heightened form of the "self-regarding" sentiment, a higher self-esteem and a consciousness of a more exalted personal status, result from identifying oneself with, and remaining loyal unselfish exponents of, these eternal universally valid Verities.

All this—not to mention the long-range advantage in the struggle for evolutionary survival and eminence that constant diligent exercise of *all* of one's faculties guarantee.

Moreover, even if the use of One of the Seven specialized Capacities immanent in all persons were itself apparently not directly or urgently required for purposes of survival or personal security its cultivation and growth are, nevertheless, definitely conducive in an indirect way to the achievement of these vital ends. And this is truly so because of the phenomenon of LINKAGE, or CLUSTER (meshing, interdependence, overlapping), which means that each of the several (Seven Classes) autonomous Capacities (in some sub genre) and dispositions

rarely appears by itself, rarely is manifested as a pure psychophysical element alone in its simple, unalloyed state detached and isolated (filtered out) and dissociated from one or more of the other Categories of powers-propensities. Rather, they each appear in conjunction with one or more of their co-ordinates to form a psycho-physical (i.e. spiritual) compound, a complex or a constellation or syndrome of powers-capacities-motives—though, of course, usually one does predominate in any combination of motive-power processes.

And this Linkage-phenomenon is almost invariably the rule for two major reasons: firstly, because all Seven varieties of values-powers are radicated in a common individual bio-organic indivisible self—are all branches springing from a common matrix forming the core center (the idiosome) of the personal-individual Energy-system; and, secondly, because the provoking stimulating situation-problem rarely if ever falls entirely within the bounds of any single One of the Seven Dimensions-media of Being and experience. And, of course, the types (Seven) of powers called into play must correspond isomorphically and comparatively to the types of experience-stimulus, and they must also resemble each other in the grouping, the compound, the context. And the fact that usually One or Other of the Seven preponderates or possesses primacy in the given situational complex over the other co-existing associate co-ordinate media and powers does not change the fact that accessory supporting powers-values are called forth to cope with the corresponding accessory elements present in the complex concrete specific situation. If not, then there is something wrong with one's integrational status.

The Capacities (Seven Kinds)—like the Stimulii (Seven) they deal with—appear and operate linked up in groups or clusters. One involves and is buttressed by others. They each reciprocally presuppose others; they each form part of the material, content and ground and collateral object of others. They overlap, interweave, merge and fuse and mesh, and to *such* an extent sometimes as actually to render indiscernible their several separate identities—within the whole-cluster. And to the degree that that is *not* the case to that degree is the integrating capacity of the whole-self deficient, and the person handicapped. Since the whole is present in all of its parts and since the strength and experience of each is called up when any other part of the integral whole is affected, it follows that such linkage and mutual reinforcement will benefit the organism or the Institution in proportion to the magnitude

of such cooperation between part and part and between part and whole of the same person-entity. But, as stated, such linkage can result in confusion of parts.

For instance, so eminent a thinker as N. Hartmann is misled into asserting that Freedom and Might (physical and military power or force) are merely two sides of the same coin.

Even if we credit him, undeservedly, with meaning Power, the genus Power, when using the word 'Might' or the word 'Power,' and implicitly divisible or separable into various species of Might or Power, still he nowhere exhibits a formulated discernment of the fact that Wisdom, Faith, Beauty, Love, Justice, as well as Might-Freedom he erroneously identifies as one entity, constitute the OTHER species of Power—that these are specific forms of Power also.

As a matter of fact, Freedom and Might are two totally distinct verities-powers. And though, admittedly, Might may be the immediate means, and always is to some extent a necessary condition, of achieving greater and greater measures of Freedom still the cause or condition and the effect must be distinguished from one another, the means and the end must not be confused. Furthermore, Freedom (meristic) as end can be won by means other than that of Might—by means of Wisdom primarily, that is, the proper employment of strategy, tactics, evasion, deception, using one's superior knowledge to outwit, using one's skill to frighten or to best another. One can also use Love to attain greater Freedom for himself. Being worthy of Love (Lovable) or being known as a Loving person (and trusted on that account) constitute influences or powers which one can exploit or employ to exert mastery or at least to loosen his own bonds of servitude.

Possession of, or a measure of immunity to, Beauty, competency in the field of Justice, or a strong Faith—these each alone or in combination with others (of the Seven) including Might, are factors, means in the successful negotiation of a higher degree of Freedom—factors as potent as the exercise of armed Might for the same purpose, and perhaps more so as far as permanence of that Freedom initially won is concerned.

Another example of the phenomenon of 'linkage' wherein two or more of the Seven Values-capacities are so interwoven and reticulated as to blur the bounds of their separate identities is where Wisdom is confounded with Justice—and for obvious reasons. The former is very often clearly instrumental in the pursuit and attainment of the latter,

is a necessary prerequisite to the proper grasp and dispensation thereof; and the latter constitutes *a* strong incentive for the exercise of the former.

But Justice, in progressively greater measure, is attainable—as is Freedom—by the use of Might (force or *counter-force*) also. In fact, actual Justice has the necessary implication of recourse or ultimate possible recourse to, but always the inexorable presence in greater or lesser relief of, Might (force, compulsion in the amount needed to punish (or reward) infractions thereof consisting in violations of statute and Law—Law in the narrow legal sense. Law in its general sense embraces *all fields* and dimensions of Real life and flux.

Injustice can be more successfully combatted by tenaciously and courageously holding on to the tenets of one's Faith (personal Faith or Religious or Institutional Faith as the case may be)—especially if one's Faith is closer to objective truth and validity. The ultimate triumph of Justice is rendered more certain by the presence in ever increasing measure of the powerful softening influences of Love and Beauty which beget or awaken the (pre)disposition to deal Justly (reciprocally) with others and dispel the attitude of hostility and its derivative: arbitrariness. A healthy instinctive (the 'Social Instincts') craving for, a longing and a capacity for, Freedom—or, conversely, a natural obtuseness in that direction, will obviously help determine the kind of struggle one puts up in behalf of Justice—a growing, vectorial Justice. All the time it must not be forgotten that the final determinants are the welfare of the integral Self as an indivisible whole as attainable with the given inherited possibilities and potentialities and total finite power-energy patrimony of the individual as compared with the same legacy bequeathed them by their forbears of other particular individuals with whom he competes or cooperates.

So very close, indeed, are Wisdom, Justice and Freedom—yes, Faith and Love also—that we are obliged to dwell on their differences as entities while describing their interdependence and congruence—to point to the different aim, method, content and procedure of each, to the peculiar subjective feeling-tone each effects, the different intuition each constitutes, and also to the fact that different segmental Institutions are distinguishable one from the other primarily by the preeminence they severally accord to one or other of the Five Principles (Seven, rather) each is really based upon and the espousal and furtherance of which *chiefly* is the Institution's cardinal aim—a particular Principle it incorporates, incarnates and personifies to such an

extent that *it* has become identified with the Principle in the minds of all men.

We are obliged to do all this differentiating even while pointing to their mutual affinities and proneness to merge and blend with and supplement one another for fear that our efforts in the latter direction will be all too successful, and their several separate and distinct *quales* lost, rendered indistinct or blurred. We must stress their difference and heterogeneity even while dwelling on their homologousness and inherent convergibility to illustrate the 'Linkage-Cluster' phenomenon obtaining, amongst DIFFERENT ENTITIES, amongst different organs or media, and also to show that the 'link' between them which may appear to be fixed, permanent and unvarying is not really so, but that 'linkage' is only a natural, inevitable tendency which may assume a wide variety of forms; it may vary in content and extent and is subject to being arrested or enlarged.

Might (Force) is frequently depreciated and disparaged as inherently and intrinsically evil, as naturally prejudicial to a growing Justice, and as repugnant to Love and Freedom. And in numerous instances it IS so. But progressive, evolving persons (private and corporate) and States will and do use Might to implement, disseminate and enforce Justice and the practice thereof. And Force can just as well be employed in proper measure and defensively for the protection of Love(d) ones, loved values and objects—in defense of Freedom, in self-emancipation and in Group and National emancipation.

Faith, as indicative of psychosomatic health comes close to resembling Might in its organic health aspect and in its élan. Both kinds, physical and psychic health, Maslow says, condition each other.

One's sense of Justice is permeated with and partly determined by Faith, faith in one's own potentialities eidetically felt by him to be real and actual ('forepleasure')—even though as yet not demonstrated overtly and publicly—and even though merely incipient, to count them among his concrete, productive assets upon which he bases his 'Rights' and his claims for Justice for himself. The young and the as-yet immature (fully) are especially addicted to such eidetic self-assertion (counting more on 'hidden' assets), whereas the older rely more on their recognized 'status,' their accomplishments and their legally *defined* rights and upon their ability—financial and otherwise—to press these seemingly established rights.

Faith and Wisdom are often indistinguishable, since Faith carries on where speculative, discursive and intuitive Wisdom leaves off. And

when one speaks of blind, irrational (meaning *contra*-rational) Faith he thereby condemns the quality and authenticity or truth (objective truth corresponding to Reality) of his own Faith, or he impugns his own conceptual-feeling thereof, for genuine Faith (subjective-objective-intentional-ed Faith) carries on, possibly to the *n*'th degree, by sure instinct and true swift insight, even if not as yet in demonstrable form, the actual implications implicit and immanent in the knowledge furnished by concrete scientific data and fact already gathered and empirically established and proven but of a scope necessarily limited by the slow progress characteristic of immediately verifiable gnosiological scientific research and discovery and consequent universal agreement—when the actual demands of current life call for decisions and irrevocable acts and commitments dealing with ultimates that must be made *immediately*—while the data amassed is inadequate and simple certainty is impossible.

The steady growth in each and all of the other Six Domains (greater Justice, more Freedom, deeper Love, higher forms of Beauty, greater Wisdom and more robust Might) and the gratifications and self-enjoyment incident to the successful negotiation by the individual of the next step and rung and next steps and rungs in the evolutionary ladder (the phyletic scale) in any and all of these Six Fields and Media—this and these progressive successes automatically vindicate one's (prior) *FAITH*, and permit of its waxing larger and growing firmer, since initial acts of Faith (ratified by his courage and Will) were required to prompt him to hazard a plunge into the *unKNOWN* (Gnosiologically, scientifically unknown) and to accept the risks of error, failure, regression or recession always attendant upon the attempt to continue the processes of self-expansion and self-maximation (in rivalry with near-equal competitors) with the consequent greater and more importunate calls upon his energies—energies which may or may not be there available in adequate measure the moment they are needed, and even when these are available circumstances beyond his active control but which he has every right to expect to turn out in a certain way may turn out not just so and so frustrate his daring attempt at self-transcendence, self-enhancement or self-aggrandizement.

The uttered thought: "I loved too well, but not wisely," bespeaks the close interrelationship between Love and Wisdom. The perception—if not the possession—of Beauty is a species of Wisdom, an integral, organismic (cotentious) Wisdom. Numerous other examples and proofs can be adduced to convincingly demonstrate the interpermeability

and mutual reinforcement and intermeshing of all Seven of our segmental Values-Capacities—there—illustrating the truth of the phenomenon of Linkage-Cluster, but these are, I believe, enough.

The necessary fact of interdependence, interpermeation and interpenetration of all Seven segmental Capacities for Values (themselves intrinsically and inherently harmonious amongst themselves) is logically inferrable from the prior fact that all Seven emerge from and are radicated in one common matrix: the Self, and their very increasing sharply defined differentiations one from the other—as separate entities—the farther they are removed from the central hub or nexus are diversifications permitted by the governing Selves to occur and continue because such specialization subserves more efficiently the ends of the matricial cores of the whole Selves and of the entire organisms that are concerned with the problem of self-expansion, self-maximation and the continuing attainment of ever-greater Goods and Happiness. The psychic specialization—into various traits-capacities—parallels a similar sensori-motor and visceral organ differentiation of the soma, organs and senses which though very different one from the other still (and for that very reason) work in harmony with one another, and for the much greater good and efficiency of the whole organism, than were possible without that “*harmonious* differentiation” (Driesch), or as Huxley says, without that “non-restrictive” specialization.

If the Seven differentiated Capacities, exercised alternately or intermittently by the organism as a unit-whole, were inherently antagonistic instead of synergistic one towards the others, repugnant instead of being by nature intermeshing and mutually complementary in the service of their common carrier: the unitary Self, engaged in the simple uni-directional comprehensive task (proceptive) of enhancing and expanding itself as a growing whole—if these part-component Capacities-faculties were intrinsically alienated or alienable one from the others and thus form the setup and constitute the ingredients for an unavoidable internal anarchistic pluralism of powers and propensities instead of the latter displaying a natural affinity one for the others, if, I say the former of the two possibilities were the case (sheer neutralism is unthinkable) then the one integumented Self could not possibly retain its organismic, systemic-structural psychic and psycho-somatic integrity, its unity or its harmonious selfhood and exhibiting a sustained effort in one particular, exclusive direction towards a single goal at any one interval of time; the progress of that sort of Self (if imaginable) would lead to and eventuate *not* in the development and

evolution of constantly more and more harmonious and ever more-firmly integrated Selves but rather in the moribund progressive splitting and splintering up of those Selves (assuming that with such an hypothesis anything so actual and substantive as real existing 'Selves' functioning with more or less inner harmony could ever come into being in the first place) into ever more-widely diverging, ever more-irreconcilable desires-tendencies, into parts ever more-isolated, more air-tight, compartmentalized and windowless regions—with unending strife and mutual retardation amongst themselves within the one, indivisible psychosomatic body-politic and economy and dynamism of the Self going on, until finally stalemate, mutual cancellation out and paralysis of the diverse powers and potentialities of the personal-Self ensue—which means Self *dis*-integration (instead of continuous greater Self *integration*).

And if we turn for a moment from the private, internal life of the individual to the ambient public environing and moulding Society in which he lives and with which he forms an ecological system, and we note that being affiliated with or exposed to the influences and demands of both the Segmental (7) Institutions and the integral Political State Institution (with each of the segmental Ones devotedly espousing any One or other of the Seven value-elements or principles) which for the sake of their individual security each, their stability and perpetuation exercise both persuasion and force to guide the people their particular way—and with the State coercing the Seven meristic Institutions when necessary to get along with one another in peace and harmony— if, I say, we do all this we arrive at the following conclusions: if the various Seven Value-principles or elements to which there exist corresponding Institutions primarily and preeminently dedicated to its mate (and constituting the apex of *its* value-goal-hierarchy) were inherently and intrinsically repugnant and antagonistic one to another then no amount of pleading or compulsion on the part of the Political State (of which the Institutions are component parts and subject to its sovereign power) could possibly effectuate their cooperation or compel them to harmonize and integrate. For that would be tantamount to ask the incombinate to combine (not mere co-extensive in isolation), to face the impossible situation of trying to resolve the irresolvable. And the fact, visible every day and incontestable, that such combination IS actually effected and realized, that such combination not only exists but exists in growing measure and degree, and not only by the fiat of the State authority and at its instigation

but also and in larger measure initiated and concluded voluntarily by the various segmental Institutions under the direction of their chosen leaders and representatives themselves for mutual common ends—efforts and ends approved by the rank and file individuals who possess membership in, and/or are vitally concerned with, two at least and usually all Seven of the meristic Institutions; and these are the same people who naturally would not relish belonging to two or more Institutions that fight one another and defeat the others' purposes (as inimical to theirs) and incidentally nullifying the interests and rendering abortive the objectives of the same individuals who have stakes in several of them and exercise a franchise in them. At the very least, the natural tendency, the economical one and the one (path) of least resistance is toward growing, expanding cooperation, intermeshing and harmony amongst them all rather than progressively shrinking and contracting areas of common effort, common action and common achievement.

Certainly a natural rivalry exists, when each of the Seven Institutions (and the sub-divisions of each amongst themselves) possessing a good deal of autonomy and quite a measure of independence and power pushes only the prime goal-value principle to which it is by its very make-up and history dedicated and committed, and a tug of war ensues—which may be reflected to an extent in the private covert and overt lives of its individual members which it helps mold (in its field), but the all-inclusive Society and sovereign State, the regulations of which not only govern the interrelationships of the Seven Institutions, recognize the inherent rights and intrinsic validity of each and all of them and of the special Principle each pursues and is therefore entitled to encouragement and assistance from it, the Central Government, (and State and Local governments, too) and to protection from encroachments upon each by its rivals, but also the people at large and the individuals who compose the people recognize the indestructible worthy nature and consequent deserving prerogatives of all Seven of the Institutions, even though particular individuals may and do personally lean strongly in the direction of One of them (which favored One and *the* Principle upon which it is founded forms the apex of his personal value-hierarchy), and subscribe to the tenets of the other Six (with somewhat lesser zeal) also and help support them also. And seeing this state of affairs, each meristic Institution and its governing staffs decides that it—for its own good—must reckon with the facts, reconcile itself to them (to renounce the demand for

EXCLUSIVE devotion to it on the part of its general membership) and cooperate with its rivals when inevitable or feasible, ally themselves at times with the other indestructible Institutions espousing eternal Principles for common ends and forego the attempt to attain an impossible monopolistic hegemony for itself alone, and the Institution as a corporate Person will telically cultivate its Love (and cooperation) instinct-attitude directed towards other Institutions (that reciprocate in kind) to both temper and supplement its competitive disposition.

And this proclivity to ever greater cooperativeness and intermeshing of the *various* Institutions—in different meristic Fields—(very noticeable intra-fieldularly in the growing interdependence of the various genre sciences and sub-sciences and Disciplines *within* the one segmental Field of Wisdom) is reflected in the individuals they help fashion and mould and condition in the form of a process of greater and growing inner harmony and integration of superficially-appearing rival instincts, tendencies and predispositions. In other words, continuing processes of ever-increasing specialization in One Field (whether on the part of the separate Institution or the private individual) and of ever-increasing generalization and articulation of Two or more are not mutually repugnant, mutually stultifying, mutually exclusive, but are, rather mutually complementary, mutually reenforcing and conditioning of one another's optimum possibilities.

The fact that it is often difficult to reconcile different Institutions and please them all to the same extent does not doom such efforts to failure; it only means that the State or Society—the responsible heads thereof—are faced with a challenge to continually increase their efforts at achieving ever-increasing degrees of harmony balance and integration amongst them—and if they fail, it gives the loyal-Opposition Political Party a chance to win the next election and prove its greater competency in that attempt. And, of course, the same is true of the individual—in his attempts to achieve personal ever-greater and firmer Self-integration necessarily involving the coordination and harmonization of his Seven diverse propensities-powers.

And the entire question boils down to the assumption of the inherent consanguinity, as it were, the meshability and integrability of the Seven basic Dimensions and principles-forces of Reality (and hence of Reality itself) in general and of the human personality (including the Corporate Personality) in particular.

Apropos this presumed (and proved) affinity and rapport is it not

almost self-evident that greater Wisdom, for instance, permits of greater Justice—a different Dimension—of better placed Love—also a different Dimension—and hence of a Love more likely to continue its growth, of greater appreciation of Beauty (a new, different Dimension) and the creation of finer works of Art? Does not a higher quality Beauty and a greater abundance thereof tend to inspire one (and Society) generally in all departments of his (Its) being, and specifically to stimulate his intellectual powers (Wisdom), his Faith in the cosmos and in its Creator and in the Goodness and Order and harmony therein? Certainly more so than a lesser quality of Beauty or comparative ugliness would!

Everything else being equal, are not objects of Beauty intrinsically more deserving of Love (since they imperiously—numinously—command both involuntary and voluntary interest and attention and admiration) and of Freedom to multiply and to self-development, than less worthy exemplification of and in the Beauty-realm? Do not, in fact, all Seven—the Seven genuine intrinsic Value-Forms (including Freedom itself) deserve, and in practice avidly seek, the Freedom to develop to ever higher levels, to become ever *MORE* valuable and achieve greater worth and virtue? Does not Freedom (of intrinsic value for its *own* sake) form an indispensable prerequisite to the progressive evolution of all Seven Values—including that of Freedom, itself (pursued as an autotelic goal), meaning that Wisdom, Justice, Might, Love, etc. are each and all in its special Field benefited and enlarged by the successive removal—achieved in an over-all economical way—of more and more restraints (including ignorance and a general lack of experience and of the power and will to acquire it) and of more and more barriers blocking and retarding it on its avenue of progress? And is it not true that when any One of these Seven Value-Forms or Force-Principles recognized and revered by modern Society as (properly) incorporated and incarnate (avatarized?) in the several uni- or multi-Valular established Institutions, when any One of these suffers a decline are not the others adversely affected; if a legitimate amount of Freedom is denied to One and its dynamic expansion thereby hampered do the other Value-Forms, and Institutions, remain for long immune to similar curtailment of activities and stultification—seeing as Freedom constitutes an indivisible entity?—indivisible especially when applied to each and all of the Seven inextinguishable categories of all and any Reality and especially of the Reality Absolute where each of the Seven is not only an apodictic constituent part thereof but

each and all Seven are perfected to an absolute possible and to an equal degree.

We have previously asserted that specialization in any One of our Seven Fields or Media of Value-Capacity manifestation tends to weaken the remaining Six, tends to limit and darken their several prospects for unfoldment, and, just above a moment ago we enunciated the thesis that owing to the ubiquitous phenomenon of 'Linkage' or 'cluster' (or 'overlapping') bespeaking the over-all interdependence of all Seven categorial Capacities-Situations (Capacities to cope with special kinds of eternally recurring types of Situations—same in type but different in degree) whereby advance in any one Zone sparks and initiates or occurs concurrently with parallel advances in One or more (if not in *all* other Six) proximate or co-existent Regions linked naturally, affinitively to it (or to each other) and a cross-fertilization of soil for each other's fertility and fecundity takes place and a synchronous, coordinated growth of the latter occur in sympathetic conjunction with the former initial One.

Apparently contradictory, are these two theses so—irreconcilable? The answer is: "No, they are not!"

They do not constitute a case of diametrical opposites; for greater specialization, greater differentiation are, rather, necessary prerequisites to greater, content-rich overall integral growth. The whole can only grow if the parts thereof do. They constitute, rather polar limits, within which limits there usually proceeds a process involving "polarity of direction" (Werkmeister). Excessive growth of any one of our Seven Capacities does not tend to weaken the others, but relatively only, relative to itself: the favored one, not absolutely. When an absolute weakening of One of the other Six occurs then the entire person-system is endangered and becomes moribund—for the organic-system integrally is no stronger than its weakest link (Capacity), that One may prove to be the particular person's Achilles' heel and doom him in the highly competitive evolutionary race. The two seemingly opposing tendencies: that of cramping each other's style and that of mutual reenforcement usually combine in varying proportions; stable compounds are formed containing varying proportions of the two ingredient tendencies. The seeming thesis-anti-thesis dilemma is resolvable and understandable from the point of view of a higher synthesis of the two which concerns itself with the DEGREE (zero to 100 per cent) of preoccupation with and/or enjoyment of One of the Seven anagogic Value-faculties. Pressing on autotelically relentlessly in One

(or from the point-of-view of One) only of the Seven Realms-directions will eventually enervate, emasculate and perhaps irremediably damage one's proneness or ability to progress in the other Six Value-capacity Realms—affecting those farther removed from its sphere-center more adversely (either spatial, temporal psychical or social 'distance') than those sharing somewhat in *its* expansion by reason of sheer contiguousness and irradiation to the One being over-assiduously cultivated—and all because of and disregard for habitual diversion of energy away from the centers of those focal affective tendencies and predispositions—and not only that but worse still: such obsession with an exclusive Realm of the environment-milieu and of the private-inner Self tends to an ultimate diminution of the heights to which even this one favored Capacity of his is capable of ascending were it not over-stimulated and overworked (and were not the other Capacities of his slighted and overneglected) to such an extent as to invite "tissue fatigue" and "attention fatigue" and as to start the operation of the "law of diminishing returns" whereby lesser and lesser net results accrue with a constant input-maintenance of effort and even with increasing amounts of energy expended—in that One Field.

Rather than being viewed as opposites continued specialization (differentiation, individuation) and continued "linkage" (generalization, irradiation, integration) must be seen as implying one another to give meaning to each, as correlates mutually indispensable and complementary (Werkmeister—1948)—must be considered as necessary prerequisites to each other. There must be continued growth in One Field for some amount of time (and then in *another*) if the integral Self is to work with and gather unto itself more and more content and power. The total Self must grow in each and all of its Seven possible fields-directions or categories of experience if it is to assimilate and integrate into ever higher and firmer unities the material it has to work with. Linkage and integration must occur else a disharmonious or divided-multiple Self (with too great a discrepancy between the various parts or between their several rates of growth) will eventuate—or, at least, a tyranny on the part of the favored Faculty-attribute over the other Six will occur, and which by internal opposition and dissension created would hamper the growth of that favorite Faculty itself.

There must be an optimal degree of exclusive preoccupation with the unfoldment of any One capacity—notwithstanding the continued favorableness of external circumstance and of chance to its uninter-

rupted cultivation. One should avail himself in this respect of the benefits accruing from the Law or phenomenon of INERTIA: of a force naturally, with minimum-residual energy-use, operating and spreading within the ten billion cells of the upper brain alone (as almost everywhere else). Ideally, one special capacity-activity is initially started by the person, kept in motion and engaged in diligently FOR A WHILE, then dropped (for a while) to permit the ramified effects (motion) of this one activity to undulate of their own accord (of their original impetus, that is) of their own momentum within the central-cortical cells (and within the entire psychosomatic system) as the inertial continuation and spread of a kinetic force initially set in motion effortfully, purposively, then permitted to gather momentum and acceleration through cultivation. Then when this special activity-episode is dropped and focal sentience (consciousness and motility or motor activity) directed away from it to elsewhere and it is left inertially to coast along on its own momentum (its travel facilitated by its reduction in amplitude as all waves die down in time and space, e.g. radio waves) *for a while*. A Second of the Seven is then activated (as was the first), cultivated, then dropped—for a while—then a third, etc. etc. However body and mind should be on the alert and when the First seems to have spent its useful initial inertial force the person should then return to *it* and apply a second impetus and push it alone—for a while—do likewise to the Second Field-activity, etc. attending to all Seven alternately in cycles—like a man rolling two or more (Seven in all) hoops along the street *all at once*.

One new experience or cognition—in addition to building a *new* additional neural connection or circuit—can possibly race through all the ten billion cells (of the upper brain alone) by itself, traveling freely and making “free associations” as it goes, without further conscious or pragmatic direction—connecting with most other existing circuits, and engendering incalculable amounts of psychic activity and change, and possibly effecting an increase in general insight and a greater coherence and integration or a reorientation and recentering of all previous experience—inducing a change of sets, attitudes and beliefs, allowing conscious and unconscious reasoning, inference and identification to operate and resulting in what were formerly more implicit thoughts, feelings, conations and volitions to become less inchoate, more explicit or explicated or to appear to be more explicable.

Of course, this prolonged exploratory trip all new ideas-experiences

should indulge in takes time and takes energy too—but, luckily, a minimum amount and quality-order of energy, because intensive, strenuous high energy-consuming focal consciousness and focal attention is here obviated and because the “ride” proceeds under its own stored or inertial power or by use of the initial energy invested to merely spark or merely start the process originally. During this time-interval whole the idea proceeds on its “journey” in a manner almost automatically-vegetatively, or like reflexive cybernetic reactions and processes, or like the production of electric responses spontaneously in a chemical medium, during this interval, I say, one can employ his higher forms and levels of sentience, consciousness and motility (with the greater energy-consumption *such* operations entail) to the proper initial send-off of, and application to, a second idea-experience—to the initial evaluation, judgment and disposal of a Second of the other Six problem-situation Categories and to the proper initial exercise of the Second of the other Six corresponding “isomorphic” Faculties dealing with *that* type of situation; one can devote his higher focal attention-monopolizing activities to the more proficient handling of other salient, urgent, exigent or otherwise challenging environmental or inner private-personal affairs—and regardless as to which separately or in compound of the Seven Value-fields they belong.

Despite the incontrovertible fact of “linkage-Cluster,” “kalokogothea,” the Greek ideal of the well-rounded personality—the exemplar of the development of all one’s powers and faculties, all, presumably, to an equal perfection—remains to nearly all people (but in varying degrees short of that ideal) a remote and unrealizable ideal possibility. Only the inclusive Society-State considered as a corporate Personality and a few private personalities presently in the forefront of human evolutionary development and heading the posited coming Absolute Socio-political Order can lay claim to GENERAL perfection actually or potentially, a perfection that embraces subsidiary perfections in each and all of the Seven specific Faculty-domains.

The rapidly growing proliferations and intricacies of Civilization as a whole and the multiplying complexities (more and more coherently organized, to be sure) of Civilization’s component specialized Institutions, industries and avocations—dazzlingly rapid in speed as compared with the slowly (painfully slow from generation to generation and from ontogeny to next succeeding ontogeny) increasing total potency-potential of individual persons and/or of the individual idiosome—it is this growth-developmental differential that at bottom ac-

counts for the necessary more or less one-sided, specialized development of the very vast majority of particular individuals.

Even the few at and nearest the top of the present State and of the expected Absolute System who, due to the very strategically located post and position they hold in the State-structure and the comprehensiveness of the role they play in it, must perforce be endowed with and acquire a general all-comprehensive capacity and competency or else fail to qualify as pivots in the direction and integration of all Seven-dimensional processes and functions of multitudinous unique individual-particular and organized-corporate Persons or/and Systems—even these few, I say, are forced into a species of division of labor and to specialize (a specialization in the art of generalization, coordination and articulation, as it were). They are forced to develop a unique clairvoyance, an increasing gift or sense of generally correctly estimating, evaluating and appraising the truth or competency of any special proposition, person or particular performance-act in any general *and* in any special field, special fields in which he, curiously enough, is not himself an expert or specialist (but concerning which all indications are that if compelled he could become such specialist, since he does possess the potential capacity for it).

The rest of us, each in varying degrees, are, of course, doomed or blessed (?) to finitude, limitation, specialization—this combined with a more or less conscious-unconscious, more-or-less distinctly-indistinctly conceptualized instinct for the good, the correct, and the proper generally in all particular things and situations and in/for all persons. And we in the Occident, what with the competitive struggle for economic security with a minimum standard of living and with the minimum productiveness demanded of each one of us, after forty hours of routine toil, and provided we have sufficient energies left in us, we can delve into and develop our pertinent capacities in the various fields and realms of Art (Beauty), Justice, Love (family, friends), Wisdom (acquaintance with philosophy, history, science, etc.) etc. etc., and thereby keep spiritually and more or less consciously and fully attuned to the highest truths and participate in the One Divine Truth with Its omniscient view of all things and all Reality at or of all times and places and Its infallible Judgment of all things and creatures at all times anywhere and everywhere.

The final answer to the question of the degree of specialization and differentiation advisable or necessary lies in the calibre of the particular individual personal energy-system—its calibre absolutely (in terms

of a constant unit-standard of measurement) and relatively, relatively vis a vis other such personal energy-systems and entities in the same total ecological sphere-system. If the threat of imminent unemployment, impoverishment or the attractions of ever higher standards of living (*existing*, rather) compel the diversion and consumption to the point of complete exhaustion of all one's strength, energy or talent to that specific problem or purpose, blame, at least moral blame, can hardly attach to him if he misses a full cultural life and neglects those innate propensities and capacities of his which cannot in any manner be marshalled or be harnessed to the solution of that one most crucial of all pressing problems of his. He is morally reprehensible only if after meeting the basic requirements entitling him to a minimum socially-acceptable standard of living he *still* has energies left—and does NOT use them to exercise and develop any or all of his remaining Seven segmental talents-virtues or the integral-character he was by nature endowed with—if he does not use them actively-creatively or passively-appreciately—does not use them adaptively-copingly or expressively.

B. COMMON FEATURES

All the Seven meristic Value-experience-capacities are alike in the following:

1. Each and all of them are separate ultimate-original, underivable sui-generic entities—none susceptible of analysis or decomposition into lower more elemental constituent parts. This pertains to the meaning and to the hedonic tone of each of these separate subjective-objective experience-entities. Two or more of these Seven taken together can combine situationally or intra-personally to form complexes or constellations—as all taken together in a complete structured synthesis form the super-ordinate whole-Self—but each taken alone is not itself a complex made up of yet simpler elements. And the fact that there are various genres of each of these Seven genres does not alter the above stated fact. They each arise spontaneously in our responses or reactions to external things-situations or objective realities—which latter themselves are composed of One, Two or more of these Seven ultimate, irreducible elements in some patterned syndrome. Each of the Seven is indefinable and irreducible into other simpler (if such are

imaginable) terms, ideas or parts-elements. Each is itself an ultimate unit-unitary reality of experience, and they each cannot be described as species of a higher genus—and, obviously the fact that they are each “forms” of Energy and “kinds” of Capacity does not invalidate the indiscernibility of each of their simple unities. Each of the Seven, therefore, is an original-ultimate cognition, emotion, conation and/or volition. Though each of the Seven is capable of enormous variation in degree (of intensity, extensity, protensity) they are each nevertheless, eternal and simply self-identical as experiential essences, generic characters.

Subjectively, the peculiar aesthetic hedonic flavor of each of the Seven Value-media evokes a peculiar sentiment or taste; each possesses or elicits a special-specific emotional (sensual-spiritual) tone. Because each as a category of *erlebnis* (*Lebens-form*—Spranger) involves cognition, emotion, conation and volition—and also involves the life-principle of *Prägnanz* (a *nisus*, a natural tendency to ever-greater improvement, betterment and simplicity)—because all these are present in one immediately experienced impact we are permitted to call this internal-subjective potentiality for experience an **INSTINCT**, meaning that its very existence (genesis, becoming, emergence) indicates the presence of a potency (an active-passive-reflexive-medial potentiality), of a pre-potency or “latency” in or on the part of the subject organism, an ability to become sensitized to or be impressed by, become energized by and impelled as by a “drive” to take energetic reactive measures—all of which implies the existence within the subject-organism of certain kinds of stored energy-funds, of energy-powers—energies which are there and cannot be argued away, and which can be excited and/or released. And C. G. Jung says of instincts: “There are no amorphous instincts. They each bear within them the situation”—the irreducible category of problem-situation that generated and perpetuated the instinct. Motives also are notably simple and elemental.

Korzybski's concept with reference to Man of “time binding” is itself devoid of meaning unless we add to it Freud's concept of “bound energies,” or fixed energies as contrasted with “free” energies or floating energies. Binding (or being bound by or to time) time means the compresence simultaneously at any one moment currently of not only present pressing salient problem-situational activities and a certain minimum-maximum amount of energy available for them but also of past and future (or ever-recurring) problem-situations and certain minimum-maximum amounts of energy (of the total over-all energy

extant and resident within the whole-organism) reserved (locked as in a reservoir) for them and for them only—energies that are immobilized for any but their own individual stimulus-challenge—and energies “bound” to particular differentiated categories of life-experience which cannot be diverted to *other present* categories of stimuli no matter how importunate they are in their cries for more energy to meet the salient situation and the critical need for more energy. Only the free floating energies are available in addition to the energy reserved for the particular type stimulus impinging in the immediate present on the idiographic total Self. A rough but correct analogy will help explain our meaning: Suppose, for instance, a man in the middle of a large desert two hundred miles away from a town, and his very existence depended on his covering that distance in three days (before he dies of thirst and starvation). His life depends on his legs—only—and we would assume that the legs could borrow strength and energies from other organs and capacities of the total organism to meet the crisis, from the arms, certain internal organs, from the five senses, from the brain (all of which are not needed in the present emergency)—but what actually happens? The legs use all their own available energies first, then all the free-floating energies available anywhere in the organism, and then finally divert energies from other integral parts of the organism—but, that diversion is so small or continues at so slow a pace as not to be of much use. Why? Because the very structure of the physical organism is such that *all* parts, organs of the body continue to get a minimum amount of nourishment from the nourishment-center even though not in active use for prolonged periods of time, the total organism is whole-integral with no barriers to free intercommunication, and the distribution of nourishment to *all* parts continues unobstructed in accordance with structured dynamic-economic plan of the organism as it was (in the main) when conceived and born into the world. The other analogue is this: The same is true with the master tectonic plan of the *Psycho*-somatic dynamic-economic structure. The mind-body Self is a synoptic gross recapitulation of all parts-organs, past and present experiences, capacities and vectorial anagogic tendencies, and with a great pressure on the part of *all* capacities—corresponding to all categories of experience that are ever-recurring—to continue their rectilinear or/and reticular growth and activity and to actualize in present and future their already existing potentialities. So much so that any particular kind of problem-situation must in the main depend on the ordinary supply of ability-

energy available to *it* within the structured framework of the inherited but idiographic integral master plan.

The peculiar essence of each of the Seven is a property, a contingent fact, and not a conceptual datum or construct. And even though the special object of intent of each of the Seven is not a conceptual datum, i.e., we are not acquainted with what we intend in each category (not *fully*, that is) we may yet denote that property (quality-meaning-essence) without knowing fully all its secrets—and this by virtue of the fact that the property (whatever it may be, without knowing all the ways and manners in which each medium manifests itself) satisfies a set of conditions that we express by means of a theory.

It is this very self-identical permanence and constancy of essence-property of each of the Seven meristic categories (of experience and capacity), of the Seven extant archetypal varieties of qualitative Reality that render actual and possible the steady, consistent, the progressive regularly incremental evolution of naturally, socially and divinely selected beings, beings endowed with ever-increasing capacities for greater proficiency and precision in the art of understanding and successfully adapting to this universe of eternal immutable property-essences (Seven meristic ones in number) and of fixed immovable principle.

The potential immortality of the macroscopic molecule, the germ-plasm, and its capacity to both reproduce itself faithfully as well as to undergo evolutionary growth and development through gene mutation (AS WELL AS THROUGH THE EVER-REMAINING *CONSTANCY OF THE GENERIC CHARACTER OF THE SEVEN DIFFERENTIATED GOVERNMENTAL PRINCIPLES-CAPACITIES AND OF THE INTEGRAL SUPER-ORDINATE WHOLE-SELF THROUGH ALL THEIR DEGREES AND PHASES OF UNFOLDMENT FROM LOWEST TO HIGHEST*)—two phenomena-principles that are mutually complementary, not inherently opposed—account for the generally acknowledged truth of the “Wisdom of the Body” (i.e. ingrained in the very make-up of the body), or to put it more accurately, of the truth of the wisdom of the Bodies of successive linear generations of bio-spiritual organisms or ontogenies that the original giant germ-plasm molecule (and they, through them, the carriers of that germ-plasm) builds and begets with its and their Seven differentiated but harmonious and mutually necessitating Potentialities-Potencies—builds and begets them to shelter, preserve and carry *it*—on and on in time. The essential “lessons” learned and “habits”

acquired (reflexes, tropisms, rhythms, instincts, intelligent behavior) by this potentially deathless molecule during its sojourn in and transmigration through (and growth in) the countless number of its ontogenies-carriers up to the present date became indelibly inscribed (engraphed-engrammed)—inscribed synoptically—in the nucleus and cytoplasm of its very make-up (idiosome), and were transmitted—as constant properties were though in progressively ever-enlarging degree (of the SAME generic property-essence or MEANING, since the epical did not transmute the protopathic), were transmitted faithfully to and in the flesh, blood, tissue and psyche to its successive bearer-organism—transmitted them in the form of habits, expectations, instincts, aprioristic belief-tendencies, propensities, predispositions, prepotencies, sets, motivational sensitivities and basic attitudinal proclivities—all involving sensory, muscular, visceral, brain-neural and hormonal parts of the anatomy of the successive ontogenetic organisms. Because the “essential lessons” corresponded (and must always correspond) to and always dealt with the eternally-recurring Seven Dimensions of all Reality (and with the total Dimension of Personality—private and Corporate) the constant evolution and the evolution of Constants was possible and was and is and will be realized.

(2). The second of the characteristics all the Seven have in common is this: namely, they are all psychophysical in nature, with the psychic and the physical being two abstractable facets of the same one whole property of each of the Seven Attributes. They are both biological and social: biosocial, in their manifestations. They involve or appertain to problem situations or events of Seven diversified Meaning-categories. And these entail both sensory-physical and psychic perception-apperception and mind-body responses and reactions.

(3). They are each both *intra*-personal and *inter*-personal. They represent interactional events between the Self and Other. And they are *trans*-actional—trans-personal. They refer to introception and extroception of influences and standards. They are endo-genic and exo-genic. With reference to the Other (persons, objects, environments-milieus) in touching a private Self or a particular Self they are centripetal or centrifugal forces-activities. They are both ego-plastic and alloplastic in the form they take or the course they run.

(4). They are “Rhythmical,” which means they become overt, manifest, public, salient, each over the others intermittently (though always active subliminally and operating at reduced capacity—i.e. their activity is partly suspended) and though not in regular sequence still each

functioning sooner or later again and again. They each continually recur ("Recursiveness") in dominant figural role. Which means that though covert and invisible much of the time (in one's lifetime) they each still are actually indestructible and inviolable, since they are continually (not continuously) resuscitated. They are eternal Dimensions.

(5). They are ANAGOGICAL (catagogical). They develop with Evolution by degrees and phases from an imaginable zero-quantity to a supra-quantitative perfection of structure—possible only with, concomitantly with, the advent of the Absolute Socio-cosmic Order. This is a continuous process of a vector following a definite direction to a definite finite-infinite self-closing structure-goal; or rather Seven Vectors following, converging, mutually necessitating paths to a common Goal-Complex.

Since they each exist always (in creatures and in objects or event-entities) only in SOME DEGREE, high or low—since they are di-polar, e.g. Beauty-Ugliness, Justice-Injustice, Love-Hate, etc.—and since each particular individual possesses each of these Seven in SOME DEGREE (has evolved to some specific height-standard in each of these Capacities-media), it follows that in perceiving anything in each and all Dimensions one follows what Helson calls his idiopathic "Adaptation Level" or his "Zero Function" (Zero Level, Adaptation Function). Which means: that each Dimension being a continuum, a range, a spectrum, has its crucial mid-point (different for each different individual with his own special level-point in each of the Seven) in the ascending-descending scale—above which all is positive Beauty—and below which all is negative (and all degrees of negativeness, e.g. Ugliness—all degrees of not-beautiful). And this critical predisposing, pre-conditioning Adaptation Point Level and/or Zero-point function is in every particular case and person dependent on the point-level in that particular Dimension he has attained both in his innate evolutionary heritage and/or in the specialized training and development one has post-natally obtained in that special Dimension. In the latter case it is more of a public, objective standard acquired rather than an innate one functioning spontaneously-instinctively.

(6). They are each both a priori and empirical. They are archetypal in nature, primordial images (images-standards—to be more correct), the synoptic-recapitulated heritage in idiographic form of each individual from his ancestors of Capacities of which he is more or less conscious but which are embedded in a racial "Collective Unconscious." They are empirical in so far as one can develop One or other

of these Capacities more or less depending on the level of development of that One of the Seven Domains—dimensions of Civilization reached by the Society and Culture in which he lives and from which he can borrow and learn both practically and introceptively. The challenge of Wisdom (e.g. Science) or of Beauty (e.g. Music) of his milieu can be so great as to make his interest and activity in it an obsession engaging most of his “free” available energies and time and probably to the detriment of some of his other Capacities or embryonic “Interests.”

They conform to the meaning of *a priori* in the Kantian tradition. And not only that, but they conform to his “schema,” which has elements of both the *a priori* and the empirical (H. W. and E. Cassirer). And this latter point (schema) sheds more confirming light on our no. (1) characteristic of each of the Seven—namely, that they are not merely intellectual constructs or concepts (*a priori*) but are also tangible properties or “appearances”—phenomena—intuited (as contrasted with understood) through sense perception—or more correctly through feeling (not just through the intellect)—and it is well known that feeling, emotion, is both central-cortical (intellectual understanding of the meaning of a situation) and physical (since the mobilization or demobilization of bodily energies through the “autonomic system” and the thalamus takes place whenever emotions are aroused).

(7). Each of these Seven Dimensions or characteristics (call them intellectual intuitions or intuitive concepts or call them physical feelings, conceptual feelings and propositional feelings, with A. N. Whitehead) each is simple-single, original, elemental, hyletic and absolute. And they are such no matter in what degree of development they appear. They are self-realizing vectors, anagogic self-completing entities, and no matter in what stage of development they occur they still possess the same generic character (Ducasse, 1941). They are orthogenetic in tendency.

(8). In their evolutionary anagogic development from near-zero to content-and-structural perfection they are arranged and grow in layers, strata (shells, orbits, levels of integration, higher and higher standards). They advance from the primordial-archaic orthogonally to the primitive prehistoric to the more and more modern and the more and more epicritical—and emerge gradually from the vague and the protopathic to the more and more definite and epicritical. They are archetypal, prototypal and ectypal.

(9). They are the unfolding structural entities “binding time” and “binding energies (cathexes)” to and around themselves. And this pro-

ceeds even when their exercise or sustainment is neither conscious, overt or salient. Both subjectively and objectively, privately and publicly, they each are constitutionally, permanently vested interests of all Selves (particular and Group—private and corporate). In the individual they constitute psychophysical organic parts of a unitary psychophysical organismic person. As vested interests or cathexes, as fixed and bound energies within the Self (or the Society), they are at all times inseparable from the person in the same way as physical organs and viscera are inseparable from the soma. Without them he would be neither whole nor the same self-identical person. The fact that one or other of them was little used mattered very little, since there is such a thing as maturation without education-training. And there is the phenomenon of "Latent Learning," where learning occurs—in each of the Seven spheres—without rewards.

(10). Each possesses, and is distinguished by, its peculiar special hedonic tone—which is intrinsic to it, to it alone, and inherent in its very structure, dynamics and economy. And they are each expressed in four possible modes, vis: actively, passively, reflexively and medially (E. Weiss).

(11). Each is intuitional, cognitive, affective, conative, volitional, actional and trans-actional.

(12). Each is autonomous in its own Field—autonomous but not independent or self-sufficient. Interdependent!

(13). As amongst themselves as objective entities they inherently and ultimately possess a status of equality—but as separate values in the private scale-of-values of all particular individuals, and as more-or-less highly developed talents-capacities of individuals, they are arranged hierarchically, with one or other of them situated at the apex and the others placed in subordinate positions in some idiosyncratic order or sequence ("Subsidiation").

(14). They are each manifested in genres and sub-genres—and in the activities these genres denote. E.g. Beauty is manifested in Music, in the Dance, etc., Freedom, in the Freedom of the Press, Freedom of Assembly, etc.

(15). Each is both End (in itself) and Means—and in a double sense, namely, as a means to the furtherance of one another *and* as a means to enhancing the indivisible synechiological Self-organism. Gordon Allport's "functional autonomy" lends strong support to this thesis. They each come to be nurtured and cultivated "for their own sakes" regardless of whether or not they originally were employed for per-

sonal utilitarian purposes—as means—or whether one was used as means at first solely because another One of the Seven as end carried more weight with the person because of its being located way up in his personal hierarchial value-scale.

(16). They are congruent amongst themselves, and congruent with the total Self. Even when individuals preferentially specialize in and develop One or Another of the Seven this specialization and differentiation is in healthy persons an “*harmonious* differentiation” as Driesch maintains. And in the total corporate organism, Society, wherein all individual “adaptive radiations” (with their one-sided specializations) co-exist, the Seven are mutually reinforcing and mutually supplementary—as are their carriers, the private individuals and Groups and Institutions that must live together in harmony with their several different (but converging) values-capacities.

(17). They are each institutionable, and actually they each have an Institution devoted primarily and chiefly to it—identified with it—or else there is an Institution that if not championing it alone or preeminently at least holds it to be of fundamental importance and always supports it strongly (e.g. the Press and Freedom).

(18). They each form integral, organic component parts and ingredients of the Moral and the Spiritual. And they are each attributable to the Deity as His created Forms (anagogically, evolutionarily), or, for those wishing to endow the Deity with Attributes, as His characteristics.

(19). They are each substantive, structural and functional.

(20). They are each “Essences,” in the platonic sense, but they are “**MATERIAL**” essences, “Concrete Essences” (Husserl). They are each an “Essence” not just a “generalized Image” (composite), contrary to Kant the “Conceptualist.”

(21). They are each above the “categories” of Kant in the structure of the a priori (E. Cassirer), I. K. Stephens, in “Cassirer,” 1953.

(22). They are each descriptive, prescriptive, normative and factual.

(23). Each of the Seven “Sub-systems” constitutes to a high degree a “homeostatic system” of its own—subject to its own “Stability Principle,” and, therefore, pointing to a center point-level within itself to which it always “returns” as its constant state-level, and to which it refers. This “Center” is the “Category Limen” of D. M. Johnson, the “Zero Function” or “Adaptation Level” of H. Helson, and the “Ego-centricity” of judgments-measurements-scale of Cantril and Sherif. Just as there exists an inner height-level point in the subject’s total-moral,

organismic Self worth, with reference to which, as center of his personal scale-of-values, all above which he judges "positive" and all below which he adjudges "negative" to various degrees (from zero to a hundred)—so, I aver, there exists within each of the Seven autonomous (but not independent) sub-Systems an equal point-center, or "indifference point," he refers to as the dividing point between the good-positive in the particular sub-system and the bad-negative in it—whenever he meets instances of that category of activity.

PART III

THE SEVEN DIMENSIONS TAKEN INDIVIDUALLY

CHAPTER VIII

A. FAITH

Faith generically includes the following specific faiths: Faith in God, and faith in all the values He sanctions though the individual himself may not be particularly interested in One or more of them—Faith in Progress, Faith in the coming ultimately of an Absolute World-Order, Faith in the World including Man, Faith in the Seven segmental Values and in the total-holistic Value of Personality (private and corporate-Societal), Faith in their inherent perfectibility concurrently and convergently into one harmonious Whole (and including faith in Faith itself), Faith in oneself, in his powers and in the proper functioning of his senses and faculties, Faith in the Moral Order.

Faith is a natural phenomenon (phenomenologically perceived and behaviorally demonstrated)—an affinitive sensitization and a spiritual or rather a psychic, psychophysical, sensitivity to the perception of meaning, goodness, virtue and power *in their incipency*, as well as in the cruder form of perception of these in their later, more advanced, more obvious and more palpable states and stages—a natural susceptibility to divination of potentiality—the as-yet unactualized or incompletely actualized, the as-yet undemonstrated potency or unmaterialized happiness, a proneness to the discernment of emergent possibilities as yet not completely provable by rational means and faculties (Wisdom), an intuitive faculty or endowment for the confident assessment of the amount of personal and social effort and sacrifice required to effect successive steps in the realization of those potencies and possibilities.

Faith in the sense of attachment to any one particular religious personality, church or ritual is relevant but is not of the essence of Faith proper.

The postulate or/and the conclusion reached of the Reality and eternal sovereignty of God is not an exclusive accomplishment or

result of Faith alone (though Faith always enters as a necessary factor-ingredient). The other Six meristic values-capacities-principles and the holistic total one also can posit The Deity or in the course of their several developments conclude that He is the Supreme Reality. For instance, one can—with or without previous Faith—in major part by purely rational-intellectual means reach the logical conclusion that there must be a God. And this Concept—of the Deity—attained by Wisdom (ratiocination) and its processes primarily can be so deep and persuasive enough as to engender conviction and certitude of God's Being, and to such an extent as to commit oneself irrevocably in thought, word and deed to a life consonant with such belief attained by the reasoning process mostly. Vast knowledge, deep insight, natural understanding in conjunction with careful, painful discursive reasoning (all parts, instances or genres of Wisdom not of Faith proper) can combine to inexorably carry one to the objective, unbiased conclusion that God IS, and that He is the sole unchangeably real Entity—the One and Only Guarantee-and-Guarantor of a sufficient and/or self-sufficient Explanation for the existence of Order in the Universe, for the inexorable march of Evolution, and for the ultimate inauguration of the Absolute Order.

From and through the medium of Justice (entailing a change of venue, as it were), through the principle and in the domain of Justice primarily and principally, one can both start with the intuition of God as premise and reach it finally as an inescapable conclusion—with a minimum of conscious or unconscious inference and deduction (Wisdom, logic). For Justice as a process, anagogical in nature, presupposes its own perfectibility and its own ultimate perfection-completion—but only within the context of a total Absolute System of organized events and activities engaged in by competent beings. And the envisagement of such an Absolute—brought about evolutionarily, by emergent evolution, from near-nothingness and chaos—automatically carries with it the essential and only meaning of the concept of God, which, as we previously definitively indicated coincides without remainder with the truth of the basic-ultimate assertion that: “the universe (and all its parts, past present and future) is of such basic, irreducible nature that the final emergence of an Absolute is possible of realization.” Only this and nothing more. And a conviction of the possibility and probability of such an Absolute eventuating can be reached through the mediums and by the meristic principles of Faith, Wisdom, Justice, Love, Might, Freedom and Beauty, through and by any constellation

of two or more of these Seven operating together, or through all Seven acting together synthetically in a total-personal (global, undifferentiated) medium.

But all these other Six meristic directional approaches and the one total procepsional approach to the truth of God do not impugn, invalidate or lessen the role of Faith *in* the integral personal irrevocable self-commitment and behaviorial response pattern; they do not argue or militate against Faith's indispensability in and within the whole-personal makeup and conduct.

As far as Wisdom is concerned the elemental strength of the innate disposition and predisposition of Faith must be added to theoretical logical conclusions reached to reinforce them; Faith's strength-certitude must bolster and buttress the ever-tentative convictions of Reason with its notorious antinomies, pyrhonnism and almost fickle open-mindedness to new (ever new) ideas which might shake prior conviction (and hamper executive action). Reason with its inveterate docility and impressionability to the vagaries of an individual logic based in part on limited personal historical-ontogenetic (partly chance) experience, and with its slowness and/or loathness to entertain and resolutely act upon Absolutes and Ultimates—I say, Reason must be steeled by Faith to such boldness and resolution—on occasion. Moreover, in the face of unfriendly, unfavorable or inscrutable realities and life-problems a crystallized, built-in obstinate Faith is often indispensable to stubborn, persistent and consistent adherence to rational principle and wise conclusion—all in the face of possible temptation and the threat of tribulation consequent upon action conforming to such principle. One must have Faith in one's logic, at least to the degree that that personal logic is truly and objectively valid and adequate.

Faith is and remains the visible or invisible (conscious or unconscious) partner functioning in and with all other Six meristic Domains and Capacities (within the integral *Willing Self*) when they each individually reach forth from immanent, empirical experience to the transcendent Godhead and to the as-yet unactualized Absolute which He wills and to the eternal universe-Absolute of which He is the Correlate. The psycho-physical "set," "readiness" or "expectancy" for and in taking the "leap" and running the risk—which is Faith—must in some degree necessarily always be present if progress and self-and-social evolutionary development is to continue. There must be a *growing* element of Faith present in all other Six segmental psycho-physical bio-spiritual Processes; and Faith in the constancy and con-

tinuity of things, functions, processes, natural psychologism, and Natural, Social and Divine LAW.

A perfect whole presupposes perfect component parts and aspects of that whole; and vice versa. Faith in a perfectible universe implies Faith in the perfectibility of each and all of the Seven Dimensions of, and in, the Seven Capacities for expressing and coping with, Reality. And the smooth functioning of any or/and all of the other Six Capacities-processes would imply a compatibility and connivance with the Faith-segment—to some greater or lesser degree and extent—within the organic-context of the integral Personality. And the vice versa noted just above contains the assumption, the axiom, that perfection in any One of the Seven Capacity dimensions is possible, and possible *ONLY* in a perfected Whole Sociocosmic Order—meaning, of course, that the process of particular segmental perfection runs concurrently, concomitantly and conjointly with the process of perfection (definite step by definite step) of the Whole. Sad to relate, however, few men have either the vision or the power to go from Faith in any One of the Seven Value-capacity Realms—(one in which they are peculiarly gifted or to which they are or become deeply attached)—to Faith in the total-whole Realm of the Absolute Order (even as a possibility or probability), a perfected integral Order in which *alone* one's cherished special Faith, intertwined with his specific meristic Field of ability and endeavor, can reach its perfection and complete vindication, and by virtue of the fact that there and then only, in that perfected-whole Order, can his specific Field of endeavor and his corresponding specific meristic Capacity reach their fullest-deepest possible-actual growth and final consummation—their absolute fulfillment. Most men can recognize, envision and/or implement progressive step by step improvements in their own chosen special domain, but stop short there, and shrink and recoil from the dazzling fused light of the unlimited horizons of the other Domains merging into the Absolute—an Absolute in which all value-realms and capacities converge and concatenate. These “narrow” specialists must turn their gaze away from Absolute-Divine-Truth: God, who vouchsafes that Absolute Order.

Their Faith is a Faith, but a small, limited, circumscribed Faith. In other zones he believes only when he sees—accomplished facts.

But he whose Faith is of such magnitude as to enable him by means of this Faith-intuition to directly divine God (an anacletic person to Person contact of the Man and the Divinity through the medium of the Faith Capacity primarily) and envisage His future possible perfect

and perfectly-governed Absolute Kingdom, and whose eidetic conviction of His and its certainty (possibility only, in the case of the Absolute) is attested to by a highly energizing, energetic and emotional, serenely emotional, state in which he is constantly motivated and impelled to will and to act in accordance with this highest object-percept Faithfully believed in—I say, such a person follows a reverse course, viz: that of inference and deduction from the envisaged *whole* to the part and *parts*, inferring from the premise-postulate of that Faith the perfectibility and progressive perfecting process of each and all the Seven meristic-part diverse Value-capacity Domains—and of particular individual integral Persons; a reverse process which comes much easier than its opposite, but only, of course, in individuals of genius and caliber great and high enough. We have here a case of “lesser intensity and greater potential.”

This second kind of Faith is an integral, a profound Faith.

And there are various degrees and orders of Faith between these two extreme poles of the Faith spectrum. But they are all instances of the generic property: Faith—in “serial order.”

Different individual persons and different Social Persons (Institutions, States, Societies) are gifted with, inherit or acquire different degrees and levels of Faith. And Faith fluctuates in the same person and Person.

In recognizing Faith—as such, *sui generis*—as substantive as well as functional in nature, conceptualizing it, and according it conscious, purposive recognition as inherently-intrinsically good, as a positive poietic power, as a force which is vectorially anagoric or variable in nature—in doing thus we can telically not just ecatically and more effectively exert ourselves to nurture this imperishable (but expandable and contractible) bio-spiritual segment-element of the Self (and of Society and its component Institutions), this primitive-ultimate property of whole Selves and co-extensive and co-eternal with living Selves, organic and/or spiritual organisms—and more surely come to dedicate some minimum part of our time and energy to the active even sacrificial cultivation of this indestructible, irreducible aspect-potency of Self and Society—which dedicating activity is certain to redound many fold to the benefit of the Self and Society.

Faith as a dynamic psychophysical power remains entrenched in the individual (and in Society) in some form or other—in some guise or disguise; and no matter how professed skeptics, cynics or atheists seek to ignore or misrepresent it. Were all forms of one's Faith to dip

below a critical minimum threshold level in all Seven segmental Value-Fields and the global-holistic Moral-Value-Field both his desire and will as well as his sheer ability to go on living would be gravely impaired or/and he would degenerate into a pathological state of existence.

Maintenance of self-confidence and assurance, of self-possession, buoyancy of spirit, of a general euphoria, of mental health and of spiritual, social, aesthetic and coenesthetic complacency and optimism—maintaining these necessary and advantageous homeostatic states and traits amid and in the face of the most challenging and the most fiercely competitive conditions and people constitutes an empirical demonstration within the individual subject (or Grouping) of the presence within him of an adequacy of energy-forces and of a sufficiency and plenitude of capabilities, capacities and resources—and may point to his possession of a unitary totalistic original-resultant Moral strength comprising all his other part-forms of power in organized form. And maintenance of this inner-outer composure and solid front reflects “an instinctive expectancy transformed into an impelling motive” (E. Cassirer) which is true of Faith as well as of the other Six meristic and the one integral-moral Powers.

This attitude of exuberance—not obtrusive—is synonymous with Faith, an organic-psychic ‘set’ and ‘readiness’ for appropriate response existing in different densities of concentration and in various levels of focal consciousness in different individuals (and Groups).

Faith persists or perdures, waxes and wanes and does or does not remain susceptible of being parlayed to its ultimate limits of perfectibility depending upon and in accordance with a direct ratio obtaining between the magnitude and intensity (or/and potential) of the demands made upon one by life, culture, Society and evolution, and his instinctive-reactive alertness to and awareness of the necessity for present commitments and of preparations to be made in anticipation of future requirement, this on the one hand—and of the sufficiency and the magnitude of the stores of energy available to him on call and of his latent capacity for further energy-production adequate to meet those demands and requirements, on the other.

A non-conational, non-emotional (non-injectival—Pepper) and non-impelling faith (belief, rather) in the objective world as a whole, in the subjective inner world, in the eventual complete triumph of the Good over the bad, and in the inevitability of the advent finally of the Absolute—such a belief (not faith) is not a genuine Faith but

simply a purely noetic-rational conclusion reached, and merely bespeaks the possession by that individual of a great Wisdom (the meristic intellectual capacity). However such a strictly rational conviction and certitude may greatly facilitate the emergence of the real, genuine Faith; it certainly helps preserve the Faith once it *has* appeared.

The meristic Faith-Force resembles the holistic Moral-Force, and may at brief moments coincide with it when the two intersect (at point-moments when the total-ego or self is involved and backs to the limit the commitment and deed of any single segmental capacity or/and activity including that of Faith)—but the two are not identical and must be distinguished one from the other. The Moral-Capacity, as explained, is both the nuclear-source of origin as well as the synthetic resultant product of *all* Seven of the meristic forces-capacities—of which the Faith-form of force is but One, one of the Seven equal coordinates of and within the total-configurational Moral-form, and which Seven are component parts and branches and differentiations of the One super-ordinate Moral Energy-potential which bespeaks the total Self in its direction of movement. More precisely, the total Moral-self (or *total* energy-production capacity) of a state subsequent to a given unit-element of experience or process is the direct product of the same person's total-moral energy-potential of his state *previous* to his passage through the mentioned unit of experience (i.e. the total Self is a continuum—whether or not it is deflected from a straight-line course), but, and this is important, BY WAY of the Seven differentiated segmental Capacities-processes which constitute the contact-points between self and other and between self and Society or Group. Interpersonal relations and struggles can occur through these Seven meristic media (anacritically—as between total Self and total Self) only.

The holistic Moral-Capacity must be said to be in operation—as contra-distinguished from the Faith-capacity alone operating—not when the Seven meristic capacities are absent or not functioning, for that is impossible, but when now one now another in succession of the Seven holds sway during the course of one complete experience—when the total Moral Will permits first one then another of the Seven sub-ordinates to be salient or dominant (as determining tendency) but is always itself in command.

Segmental Faith may be nurtured by one's achievements in One meristic Field-medium (e.g. in the Field of Beauty, in the Realm of Justice, Wisdom, Might, etc., One alone—one is a great composer, a good lawyer, a good engineer or scholar, a relatively fine athlete) and

this Faith may be magnified by the person unduly, forgetting that he is relatively backward in One or more of the other meristic Capacity-Realms; surely this Faith is not identical with a total Self-assurance sustained by his capacities in all Seven of the segmental Realms-activities and also by the global, as-yet undifferentiated nexus of power from which all Seven originate and diverge. It is a well-known fact, sad but true, that any One of the Seven when overcultivated (at the expense of the other Six Capacities) by itself tends to become tyrannical and tries to displace the integral Moral Self and its Power as the Personal-Self per se. There is such a phenomenon as narrow overspecialization which ensues as a result of the keenest kind of cutthroat competition in that special Field amongst many individuals or Groupings, and as a result of our subject's being cast with his consent or against his will in the role of chief protagonist of the limited, special Interest-Principle. So, forced, as it were, to distinguish himself in that special Field he lags behind in other Fields—impairing his natural Capacity in those Fields—and as a result his total Moral Capacity may be impaired in spite of or because of that narrow-field distinction achieved. Seemingly in such a case it may appear that the Faith capacity and the Moral Capacity coincide and have been made to become identical, but that is a false assumption, a spurious appearance. The other Six suppressed, under-developed Capacities will always rebel because ungratified, and foment anarchy and upheaval in the integral moral-self. Such a state of affairs does not make for moral growth, despite the presence of segmental Faith (its presence in over-exaggerated dimensions). Faith is indivisible, in essence.

Faith, or rather that part (or parts) of the all-comprehensive (embracing all that has a valid claim to Faith being placed in it) Faith which is known as Religious Faith and which denotes Faith in God, Faith in Salvation vouchsafed by Him in consonance with His Reward and Punishment—this Faith-portion constitutes the central core, essence and 'meaning' of the religious "attitude," the attitude or principle or value upon which Religious Institutions are built, which they incarnate and propagate. When Luther, Schleiermacher, Ritschl, Troeltsch, R. Otto, etc. attempt to establish the 'autonomy' of the Religious (of the 'Holy,' of the Numinous) what they really affirm is the autonomy of Faith. By 'binding' their Faith to the Deity they do two things. First, because God is transcendently Sovereign, they absolutize any other object or principle they may place their Faith in (such as Wis-

dom e.g. Science, or Love—which seeks at the time to be to them the object of *supreme* value). By deifying it, as it were, they automatically transfer the sacredness and objective-subjective primacy of the Divinity to that selected object or principle—and this is followed by the worshipful attitude towards it and the subordination of the Self, the immolation of the Self and Ego if necessary, to and for them or it, to *its* preservation and *its* glorification. Secondly, because of God's Perfection, any Value, Principle or Object which He certifies or ratifies as valid and good and worthy thereby immediately—though indirectly—becomes clothed in His sanctity and acquires ultimate ontological or axiological or eschatological validity and requiredness, even though some of those objects or principles if not so coupled (in one's Culture, in one's Bible) but standing alone without the Divine certification would not appeal to the particular individual as being of supreme or ultimate importance. If the Lord Himself permits it in His World-Scheme of things certainly you, I and he cannot have the temerity to disparage or neglect them—a vicarious acceptance! Really an agreement amongst individuals and amongst Institutions to respect and honor (to the fullest extent possible—if and when possible) the attributes they each ascribe to the common Deity as reflected in the Values, Principles and Objects He creates or validates, and which various objects the various individuals or Groupings will with religious fervor and self-sacrifice, if need be, proclaim and defend as Divinely established and approved.

We recall that Faith, One of the Seven Dimensions, though autonomous in its Field, is not independent of the influences of the other Six in their existence and in their varying fortunes, and not independent of the influence exerted by the nuclear undifferentiated matrix of the integral-moral Self, that Self of which the Faith Realm and Capacity is an organic component *part*. The nature and strength of one's Faith can be affected—to a degree—by growth or decline in One or more of his Six other Capacity-realms; his Faith can be modified by his being personally transplanted to a higher or to a lower human environment than that in which he heretofore dwelt.

The connection or interdependence between Faith and Wisdom being especially close or more obvious since Wisdom includes the most prevalent form of intercommunication amongst different people entailing the most influence exerted by one person (or Group) upon another, due in part to the fact that in the Realm of Wisdom the

tools of symbolization (in many languages: the Dictionary language, mathematical symbols, formulas, symbols of Logic, blueprints, yes, even music scales) and verbalization are well nigh universal—I repeat, the linkage between Faith and Wisdom being most visible and more easily traced and explained, the question arises: Does Faith, as such, involve a *weltanschauung*, a Philosophy of Life, a World-View?

The answer is: “Yes, it does.”

Since Faith is an ‘attitude,’ an intuition, of a certain magnitude (potential) and intensity—a unique idiographic as well as a general nomothetic (and hence objective, measureable in terms of a standard unit common to all persons) predisposition to react *cognitively* as well as affectively, conatively, volitionally and actionally to one and all beings and situations—and since Faith (in common with all Seven Categories of predispositions, prepotencies, or “instinctive expectancies and/or impelling motives”) is innate (a priori, and empirical too to a degree)—I repeat, since Faith is innate and possesses a more or less determinate quality, form, order and quantity (too) it logically means and follows that it—Faith—is amenable to clear, public description and portrayal, to objective identification (being a *transpersonal* property), to speculation and to depiction in lucid, discursive terms (terms that *all* understand well) as all stable objects and situations and processes following an orderly, intelligible order of change or progress are, and as all things appearing in a pattern or possessing character, structure or organization are or can be.

Furthermore, since all attitudes—and especially those inveterate, primordial, eternally recurring or eternally actively-existing ones (in Institutions) as are our Seven including the One under consideration here, namely: Faith,—are tendencies or propensities to act on the basis of a general presupposition or postulate (at one time or another clearly perceived and definitely ideated or conceptualized) which, having been repeated so often effectively in the life of the particular ontogeny or the phylogeny of which our subject is an issue, became relegated to the unconscious (and/or the automatic, the reflexive in character), having been incorporated and become ingrained in the organism, it—the originally *explicit* (and focally conscious)—reverted to the *implicit*. But this can be reversed when necessity requires, the implicit can be made explicit again (with effort). “Once known always liable to be known.” Such postulates and tacit truths can with an expenditure of energy again be clearly conceptualized and formulated in lucidly communicable form. Faith is an intuition, and “intuitions absorb

rationality" (E. Cassirer). And something absorbed is thereby conserved and can again be elicited or its existence demonstrated.

Now, as to the kind or brand of Weltanschauung implicit and implied in a particular person's Faith: it may range from the truest to the most lopsided, it may range from the most to the least comprehensive in scope and depth, it may range from the most firmly organized and integrated to the least—all these depending upon the values and powers and insights upon which his Faith is founded and by which it is nurtured and upon the manner in which they are related organically in his consciousness and in his active-moral behavioral system (power-system).

With the rapid advance of Science and of scientific rational thinking and reasoning which now invades and pervades all the Seven meristic Domains as well as the total-holistic One of Moral Personality every individual's Faith becomes increasingly exposed and liable to constant scrutiny, reexamination, questioning and testing. The various exact Sciences, Social Sciences, Philosophies, pseudo-philosophies and sheer propaganda literature, with their articulated 'truths' disseminated and propogated in endless streams impinge with impact after impact upon all Faiths and beliefs, indeed upon all currentally non focally-conscious convictions—all instinct, attitude, set, goal or behavior not convincingly articulated or eloquently formulated in discursive communicable form. In self defense one is constantly compelled or impelled to resort to concept and proposition formation, to weaving chains or systems in the field of conceptualization, to enlist the aid of logical, soritic thinking—to resort to forceful rational public and private expression in defense of his Faith (its kind and standard) and of his other Six segmental and total-Moral attitudes and productive behavior (levels of aspiration *and* levels of achievement). In critical, impartial, dispassionate mood one attempts to justify his pertinacious set-doxa, his dogmatic Faith attitude (and his other Six Attitudes-standards); he bestirs himself to dwell upon, amplify and elucidate the feeling-standards and the presuppositions, ideationally conceived or/and abstracted, upon which those mental sets of his specifically rest. He is obliged to stress the Values and Standards thereof which they encompass; to advert to the goals—final goals often—with which they jibe. To bolster the order, standard and strength of his Faith he must both privately and publicly be willing and ready to submit it to the universal tests of Reason and empirical validation. And to have these self-justifying explanations of his Faith readily available for recall and use he needs

must resort to simplification, to condensation, to coordination and, above all, to systemization—and the end-result is the emergence of a personal philosophy of life, of a philosophy of Civilization and of a personal Weltanschauung.

B. JUSTICE

Justice includes its Commutative, Distributive, Legal and Corrective forms. There are five kinds or aspects of Justice, namely: (1) Bilaterality, (2) Parity, (3) Reciprocity, (4) Reward (punishment), (5) Requit. Bilaterality means the over-coming of Self and the projection of one's Self in the Other. Parity means the assumption of initial equality amongst all. Reciprocity indicates an inseparable correlation between Claim and Obligation and between Superiority and Subordination, or, rather between superordination and subordination. Requit refers to the fact that one's own act authorizes a similar act on the part of another if the positions of the two persons concerned were reversed. Reward-punishment means the equivalence of service (disservice) for service (disservice) to him by another.

To dispense the correct measure of Justice we must start with the assumptive doctrine of the initial "Equality" of all men and with the concept of the "Reasonable Man"—according to which, in their combination, we presume at the outset that all men would and should react (intuitively, emotionally and actionally) similarly (properly) to the same stimulating conditions-situations, then—later—the actual degree of departure of each individual (or individual action) from these two norms-maxims in his concrete behavior, conduct, performance and productivity must be measured to establish the degree of guilt incurred (or inadequacy revealed) or degree of supererogation involved, and thereupon accordingly to mete out and administer the proper, condign and commensurate degree of reward or punishment.

Primarily Justice is experienced as a feeling, a sensation almost ('Sense' of Justice)—varying in strength with the particular stimulus and circumstance and with the caliber of the individual subject and/or with the caliber of his Justice-Capacity or Faculty, a feeling whereby one becomes generally conscious and emotionally cognizant of his having received or dispensed treatment—reward or punishment—in accordance or in discordance with the degree of merit, with the magnitude of his rights and deserts involved. It is a spontaneously sensed

feeling of condignity or non-condignity—which later on on closer examination and with deeper study of the facts involved may or may not be modified to assume greater precision (of essential meaning and its evaluation) or possibly even to reversal.

Justice is an absolute value and an indestructible one. It is one specific fundamental mode of consciousness and of behavior. It is a private attitude and a corporate attitude. It is a principle of coordination between subjects-beings. It is a trans-subjective consciousness, a meta-egotistical attitude. The noble(st) sentiment of Justice is a remote derivative of the instinct of self-preservation. Like all fundamental Attitudes it operates cognitively in emotional form, conatively, volitionally, actionally; but most important, is Justice as a commitment, a commitment that must be executed even at great cost, with the taking of grave risks and with the making of great sacrifice—if need be. Without such exercise of the faculty-capacity-power of Justice it weakens; with such exercise it develops and grows. Its functioning in the service of the whole (Moral) Self or for the good of Society and Civilization thereby either waxes or wanes.

Justice relates either to any single specialized Value-realm or Capacity, and hence falling within the bounds of any single One of our now well-known Seven Value-and-Faculty categories (including Justice itself), to a constellation of Two or more of these single Elements, or/and to the articulated Personality Value-capacity as a Whole in its role not only of Carrier of the Seven segmental Value-forces but also in its capacity of principal, organizer, administrator and enjoyer (beneficiary) of these Seven functioning powers.

Justice, as private feeling-intuition, as corporate sentiment-attitude and as a public science, definitely recognizes 'Personality' as a Value in itself, holistic or, rather, molecular, to be sure, and compounded of the Seven meristic palpable and measureable Value-parameters, but synthesizing them into a System organized in accordance with a unique, independent principle of construction of its own (underived from, and not borrowed from its Seven Parts-functions) and thereby transmuting them into a unique emergent resultant Whole—combining and compounding them into an original patterned totality, a peculiarly-structured design—and in the process of so doing achieving a hardly-duplicable degree of firmness of articulation (mutual involvement, facilitation and support of all Seven) amongst the Seven Elements taken in various specific quantities and orders. Furthermore, as a consequence of this unique and finite (limited) durable power of

"Personality" manifested partly in the process just described the subject-person is able to perform certain necessary and delicate SOCIAL and professional functions and assume certain social *roles* requiring relevant skills and tact of special order which he alone can best perform and assume. This special correspondence of peculiar personality to and with special social-public 'role' can lead to a state of "hubris" where one's pride in his special status can lead him to a point of rebelliousness against Society confident that Society can hardly afford the risk of properly replacing him—in short, he feels to be almost indispensable within the framework of the Societal fabric.

It is not true, even were it possible, (which it is not in the first place) that given certain potentials, magnitudes and intensities of each and all of the Seven Values-capacities in any of a number of organisms and the same kind of unique total individuality will automatically, inevitably emerge. This proposition is untrue firstly because the Self, the whole personality or its bio-spiritual essence-nucleus-embryo precedes its special parts, aspects and separate faculties-capacities-traits (and *succeeds* them, too), or, at the very least, evolves concomitantly with them; and hence is no mere compounding and concoction of already-existing and fully-formed parts and functional powers. The global organism, the as-yet undifferentiated embryo, is prior to its differentiations, and the integrated Self, coming after the differentiation-process (or concomitantly with it) that the unitary global embryo undergoes, is also prior to and determinative (delimiting and controlling) of the magnitudes and interrelationships of the Seven parts-powers. The whole-Self as the central, unitary power-house or energy-system, and the architectonic principle it does or can employ (in the differentiation-growth process of the Seven component *power-media*) are designated by von Monakow as the HORME, and defined as "a universal, dynamic primal principle (of which the Instincts—Seven—represent only functional aspects), defined as the genetic main-spring, the potential energy of living protoplasm which contain IN NUCE the entire life program of the creature, and successively unfold this program in the individual in accordance with the engram-store of the species stored up in the hereditary mneme, and constantly adapting it to the environment." The whole energy-production capacity of the total organism is a finite, fixed—within limits, minimum and maximum—quantity (assuming with Hegel that qualitative differences presuppose quantitative ones and can—ultimately—be reduced to them) which determines the limits—or range—of the magnitudes of the com-

bined Seven sub energy-systems or capacities and the manner of their inter-articulation. The ability, for instance, to 'scan,' that is, to properly and speedily pass from one Value-capacity Realm (within the brain) to another is a characteristic ability of the total or nuclear Self and not of the separate sub realms-powers themselves; for the latter by very definition are operative in their own field-category alone—and if the presence of a Second or a Third (sub capacity) is com-present and interpenetrates the First it is only by reason of the Will of the total-nuclear Self and ITS ability to effect such cooperation between the Two or Three. The capacity of the unitary power-house of the total Self is always present and determines the nature and amount of the processes of differentiation in and amongst the Seven component sub systems, their several developmental histories within the more enduring framework of the whole Self-Capacity and in accordance with, in response to, conditions from the impinging outside world of men, things and situations. The central core energy-system of the person-personality relative and with regard to and by comparison with its own Seven parts is fixed, permanent. And it perpetually exerts a directing, controlling force or influence on the growth or atrophy of any single segmental capacity of and within itself or/and of any constellation of two or more of these meristic categorial-sub-powers resident and imbedded in and within the total consolid Self. The core-nexus or quintessence of the psychosomatic, psycho-physical-physiological personality operates like a scanning apparatus; it possesses a power (a central power) to revolve on its central, fixed pivot and to turn and rotate at will (or under duress) from One to Another "group of brain cells" that may roughly correspond to our Seven diverse realms of experience or media of expression and poietic action—each with its own internal content, method or principle of operation and autotelic goal. The Seven separate Facets of the Self develop and evolve only by the grace (the total energy-production capacity, that is) and with the sufferance of, the encouragement and sanction of, the Nuclear matricial-productive unitary Self. Only by the gracious indulgence of the organismic causal-nexus, by its ratification, with its approval and connivance and complicity of its constitutional whole-self.

Even though not directly perceived or empirically observable, the Self (Form or Formative Power) as the super ordinate or supra-ordinate of Seven ordinates (sub ordinates) can be *conceptually* grasped and must be assumed—for the Seven sub ordinates are each vectorial, in-

ertial forces-tendencies, and their individual inertial movements can only be restrained or diverted by an outside force-energy—in this case the total Self with ITS vector, inertial direction.

Furthermore, one's sex energies or potency are not segmental energies-powers, but are central, holistic and as-yet undifferentiated though they are (I believe, partly in agreement with Freud, and his sexual libido as the origin of all powers abilities, sublimated), in part available for transformation into energies that can be used in the nurture of the Seven segmental powers. And sex energies properly utilized in mating reproduce ALL the Seven meristic powers within and with the integral-Self and the formative controlling-directional power-principle it represents or IS. And there may be other energies within the total Self that remain undifferentiated because the necessity for their differentiation (a call on one's energy reserves to meet greater demands from the outside world) in toto has not arisen.

We elaborate on this Total-personality Value because Justice (the higher orders thereof, at least)—our present topic—intuits and/or conceptualizes and affords recognition to it. The Dignity of Man collectively and as a genus, and the enigma, the individuality, the mystery of the individual personality, enter here. Whether regarded as the transcendental person or as the total empirical individual—his potentialities—apart from his actual achievements and performances—are to some greater or lesser extent unfathomable and unpredictable (even though his limitations in some definite restricted field seem obvious); his general and segmental potencies can be computed only, if at all, with the greatest possible difficulty. Only in the ultimate Absolute Socio-cosmic Order will it be possible to say that these, his visible actual actualized performances, are the measure of the true complete man, for only in that Absolute are conditions of such widest scope and profundity as to compel all individuals to draw upon and exhaust without remainder all their energies actual and reserve, potency and potentiality.

At present, a deep inner conviction on one's part, a Faith in, or a Moral certainty of, the presence within himself of reserves of potencies and of potentialities, powers and potential powers which with maturation and in time, upon the occurrence of certain favorable circumstances, the advent of auspicious events and occasions, will become ecphorized, awakened, aroused and activated, and become fruitful and productive (in a manner inuring to the common weal as well as to his own)—I say, such a self-assurance and certitude on an individual's

part felt by him Now and Here (before realization in major part) raise his expectations (instinctive and conscious-rational-moral) Now and Here as to what is coming to him NOW—at least in respect and fair equal treatment as one possessing the Dignity of Man. The greater that conviction be the less INjustice will he submit to from Society and from its individual members or Groupings. If he presently feels constantly permeated by the awareness (or delusion, if wrong) of his personal worth, his “latent” powers—which he feels should somehow be visible to others as to himself—he will expect and demand from others attitudes and deeds with little reference to whether or not these potentialities have or have not materialized or are slowly in the process of being materialized. His form of Justice will reckon with his potentialities as with FACTS. Such a person is more likely to accord to others recognition of the same sort that he rightly or wrongly (a risk) demands from others. His is a broader, whether or not it is a truer, justice.

Claims to fairer treatment, to a higher order or degree of Justice, resolve themselves, in final analysis, as resting upon “Rights” (including Worth and manifest powers). And “Rights” include anything that has “Value”—“value” which the individual is in a position to grant or withhold, at will; Value embracing property, skills, abilities, personal qualities, capacities, aptitudes and, not least, the possibilities of acquisition and demonstration of all these kinds of Value—in short, anything that satisfies or is conducive to the production of satisfaction, in progressively higher degree. And it appears that all these Rights and Values-powers come under the headings of all of our Seven notorious Categories—meristic—or/and can and must be classed under the holistic-organismic headings of either the Personality, the Political, the Economic, the Sexual, or the Moral.

And a contractual, covenantial relationship—as contrasted with mere giving (gifts) or receiving—is implicit in every experience of Justice. An equilibrium of powers (giving, receiving) is a principle of Justice.

The larger part of the Field of Justice (not just litigated cases) is not concerned with clear-cut cases of “Yeses” or “Nos,” of “Guilty” or “Not-guilty” verdicts (although such verdicts are decisive) but rather with the *Degrees* of guilt and innocence, the *Amount* of punishment, reward-restitution—with the quantitative rather than with the qualitative-decisional aspect—which is not surprising when we reflect that perfect Justice presupposes, firstly, perfect knowledge of all the facts

and circumstances and perfect Wisdom in evaluating them; secondly, presupposes the complete Freedom to get at all the evidence; and, thirdly, presupposes the possession of full plenary powers (Might) to enforce the decisions however severe—altogether an hypothetical ideal situation which at present exists nowhere here on Earth. Hence an approximate Justice (but an ever closer approximation) is ours and Society's primary concern—an order or degree of Justice constantly growing and gaining momentum with time, its accelerating tempo kept in rapport with and synchronized and coordinated with the Six other Fields of Value-Principle as well as kept moving in time and in conjunction with the growth rate-pace of those other Six whether considered as segmental traits-attributes-capacities of the integral Personality or whether regarded as cultural-societal Values each of which is furthered by some Institution as its main Principle-Value or one of its chief Value objectives. For Justice is an anagogic-katagogic faculty of the individual and an anagogic corporate-collective Value and Interest. And the other Six differentiated Value-capacity Realms are likewise collective, private-individualistic, and progressive.

To be true to its real ultimate nature Justice (or the private or corporate Person meting out Justice) must take cognizance—even if in so doing it must lean upon Wisdom—the “linkage-cluster” principle—of the valid claims of the other Six Value-capacity Realms and of the whole-personic one to equal or greater (in the latter case) ultimacy and intrinsic-inherent worth with or than itself. Justice and the Just (men and Institutions) in so doing must and do reckon in each concrete case with the Absolute Order and with progress towards instead of regress away from it in its adjudication (the Principle of Ultimate Reality which establishes the Standard of Value—Bosanquet). Justice must recognize the rights of the other Value-zones to progress equally rapid with itself, must recognize that the roles Now and in the Absolute played by the Others are equivalent in importance to that played by itself, Justice. The Just must, therefore, not press the claims, though right, of Justice too far—must not overextend it too rapidly and prematurely—especially at the boundaries it has in common with the Realms-Principles of Freedom, of Love, of Faith—boundaries which separate as well as conjoin them—and this applies to the areas wherein two or more (including Justice) overlap, which areas belong conjointly to Justice and its Partner(s).

Since meristic Justice is concerned with relations of right and wrong obtaining amongst individuals or Groupings as whole, undi-

vided or indivisible entities it necessarily resembles holistic Morality in greater or lesser degree which primarily and at all times treats of and appertains to individual and corporate persons as block wholes, each responsible as member-units of Society at large—regardless of internal composition and tensions of each. There is this vital difference, however, between the two, namely: Justice both as segmental capacity of the individual and as process-principle and goal of an Institution can in large measure be developed and extended ALONE or out of all proportion with reference to the other Six value-capacity media, and even while some of them may be suffering a decline or are becoming enervated—a state of affairs which Morality does not countenance. Morality does not permit of the depletion or atrophy (or excessively disproportionate growth—overstepping the “constant of proportionality”) of any of the Seven powers or Institutions beyond a certain critical point when subsequent resumption of their exercise and growth is precluded. Morality ministers to and safeguards them all.

One may in consequence of a congenitally keen sense of Justice or in the wake of specialized training in Law be or become acutely conscious of wrongs and injustices done, of violations of the Law—be able to assess with precision the degree of justicial punishment-reward it entails; he may be expert in doing all this and still not have his other segmental faculties-capacities developed to a plane of equivalent height—in consequence of which disproportionate development his MORAL stature may diminish (or may not, depending on the particular circumstances)—his Moral strength may fail him when and if his major ordeals and significant life-experiences happen to fall within the segmental Realms of any (of the other Six) except the One—Justice—in which he excels. For instance, his capacity for Love (to love and to be loved—actively, passively, reflexively and medially, be unable to further Love in general) may be small—or his own Beauty (kalology), his proper sensitization and the responsiveness to Beauty may be unduly limited, his vulnerability to the power of Beauty possessed by others may be excessive, his resistance to its charm and fascination may be inadequate even in circumstances in which his personal welfare is jeopardized thereby—when his personal fate as a whole-individual is at stake; he may run short of the necessary amount and quality of Faith needed by him to cope with life’s vicissitudes and uncertainties. In the meristic Domain of Freedom he may lack the acumen to discern the step that most imperatively must be taken or lack the power and courage to actually take it even when apprehended.

Strangely, paradoxically enough, one may even be unfree (as a lawyer or judge) in the other (Six) segmental Domains, neglecting them and inviting a deterioration of his relevant-corresponding Six faculties when inordinately captivated by or by capitulating and becoming enslaved to his special aptitude for and study of Jurisprudence which is so organically a part of Justice—an eventuality which ultimately would or could entail the stultification of Justice itself (of his Justice Faculty itself), for with a stymied Freedom (generally, integrally) goes hand in hand a contracting, shrinking Moral-total Selfhood within the receding bounds and framework of which his componential-constituent Justice-faculty finds itself—finds itself shrinking with it.

There are, to be sure, vital points of juncture-intersection and coincidence in the life of the individual, or of the Corporate State, at which the segmental value-powers (including Justice) each rises to, converges and coincides with, the total-organismic Moral value-realm insofar as on ITS fate, on *its* conservation, furtherance and progress depends the welfare and destiny (the fateful evolutionary self-unfoldment) of the whole integral Moral Person (private or corporate)—depends anacritically on One of the Seven segmental power-values, and does so inescapably. There are crucial moments when the weight and future of the complete indivisible individual (private or/and corporate) devolve and rest for the time being upon this or that single segmental power—alone or in major part, but irreplaceably—and consequently it alone—indispensably—becomes identical with the integral Moral Will of the entire unitary organismic personality and takes over the responsibility (praise or blame) for his commitments, actions, conduct and performance—behavior which may be irrevocable in nature.

Such coincidence and identity of whole and part means, however, that *each* and *all* of the Seven “parts” (or meristic sub-energy-systems within the total personic Energy-System, with the former Seven as constituent parts and forces contributing to the formation and directional course of the total proceptive Horme-Will) gets its chance at assuming the guiding stellar role in the life-history of the total integumented individual Self. And from this we infer that the total Moral Self will come to anticipate such continuing or recurring instances of crisis (or of routine experience) when ITS entire fate will rest upon each One successively and will become vitally concerned with making provision for such inescapable eventualities by looking after the health and vigor of Each and ALL of the Seven intermittently-recurring values-powers (even during those times when they are latent potencies

not actively engaged with and for the total Self) at all possible times to make certain that Each in turn can and will be able—for the crucial moment, at least—to efficiently bear the vastly greater burden temporarily (recurrently) placed upon IT. From this “Functional Autonomy” results (Allport, G. W.). All this means the Moral-Person’s concern and preoccupation with the continual exercise and development of each and all of the Seven faculty-powers—to a minimum degree and level at least—even where the person has come to recognize, become convinced and become reconciled to the fact, that his personal welfare, fate, status and prestige depend to a major or preponderant degree upon One (or Other) only of the Seven, and even though, in consonance with his accepted and conceptualized personal Scale-of-Values, he places that One (or Other) of his corresponding capacities-for-Value at the apex of his hierarchical Capacity-pyramid, and exalts or degrades the remaining Six according to whether—and in what degree and to what extent—they each more or less uphold or reinforce that select one outstanding segmental Capacity of his.

When Justice, in pursuance of its own life-activity and its own special significant duties in the courts, delimits the spheres of Freedom (as such) and of Faith when these two autonomous Value-Regions happen to clash or overlap or partially eclipse each other, and designates the line separating the Two—e.g. when Freedom (of Speech and action in the Wisdom-Realm, in the form of speechmaking and placard-carrying in the immediate vicinity of meeting-place of the Religious Group, aimed at enlightening the public on the alleged true evil intent of the Sect but incidentally outraging the members of the Religious-Group) ostensibly invades the private domain of Faith (which, *ex hypothesi*, is autonomous and entitled to its share of Freedom) and attempts to violate an intrinsically and essentially inviolable Real-Value Realm—incarnated in, represented by, and cultivated by another Grouping-of-people in the Faith-Institution—when Justice, I repeat, through its Institution: the Courts, arbitrates between them (between Freedom-Wisdom, and Faith) we have a concrete illustration and proof of the fact that according to the canons, tenets and standards of justice recognition of the equality of the claims of both (or Three) Values to primitivity-ultimacy, inherency-intrinsicality and absoluteness is and must be afforded and implemented. (This is so in Western Democracies, at least.) AND, and this is important, in so doing meristic Justice arbitrating between and amongst separate autonomous Value-Realms in their *inter*-relations (not *intra* relations), their external

foreign relations, as it were—in their *inter*-actions (not internal actions) —in so doing Justice asserts and implements a MORAL truth and function; and hence during the lifetime of the particular event (of judgment and execution) merges with the MORAL (integral and harmonizing operating power or faculty) superordinate—in that it arrogates to itself, with the indulgence or connivance of the Moral Will, the function of the Moral-Self.

But that does not, of course, say or imply that meristic Justice coincides in full—in toto, or is identical with, the holistic Moral Sphere or Power. Justice IS a *part* of Morality; it can within the total Moral extended-enduring Structure be filtered out, isolated and identified—as such—identified as an ingredient or as a function occupying a certain limited-confined area and/or continuing for a definite time-duration and/or performing a certain circumscribed role-function, and it (justice) IS for just that restricted time-space-function identifiable with the Moral-Realm (individual or corporate) — we have total “ego-involvement” or total state-political involvement. But neither Justice nor any of the other Six Value capacities-realms is or can be coextensive and cointensive or coprotensive temporally-spatially-functionally or structurally with the Moral Order. A priori, logically and axiomatically, the very fact that there is but one integral, superordinate whole, compounded of Seven individuated, disistinguishable segmental (sub)-ordinates, rules out any “equality” of whole and part-function. The other separate focal parts-functions within the enveloping integral Moral Whole are, besides Justice, of course, Faith, Freedom, Beauty, Might, Love and Wisdom—Six of them, in number.

These separate single parts, elements or dimensions cannot claim parity with or identify themselves each wholly, solely and exclusively with the organic whole (person or Society) that directs and contains them all—comprises them all simultaneously and contemporaneously and holds them together in a transcending structure, a spatial and temporal-process pattern which constitutes a unique emergent different from and transcending the Seven component dimensions and manifestations. Not even all Seven taken additively together or combined in any way can make valid claim of identity and equality with the whole: the Moral, for the Moral Order or organic-structure is the holistic, configurational-physiognomic single-goaled (proceptive Horme) structural-field entity, the integrated and integrating distinct and unitary power or organ-center of control separate from both each One of the Seven componential, visible ingredients-functions and from

the summation of these Seven—and possessing or rather constituting, as it does, *both* an original energy-source, power-structure *and* a resultant energy-source emergent power-structure. And all the while, it must be noted, the Moral whole (the organic individual or the Body-Politic) contains not only the energies consigned and bound to the Seven differentiated and differentiable capacities or dimensions-modes but in addition contains a nexus or core of global, undifferentiated (into Seven meristic Modes) energy.

The finite total-potential (energy) of this Moral-Whole Power is determinative of both the absolute magnitudes of the Seven individuated sub-powers (sub energy-systems) and of their relative proportions vis a vis one another—an assertion we claim is correct and true to the facts despite the relatively high degree of innateness and fixity of amplitude, possibility and interrelationships of and amongst these Seven within the individual bio-spiritual organism. There is a maximum and a minimum for each of the Seven segmental powers constituting a range of possibilities for each that permits the guiding Moral whole-Self wide latitude (in its life-history of struggle with Nature and with Man) in its task of allocating more or less energies (the sum total of “free” energies available within the power-plant of the Self) to this one or that of the Seven and in moulding the manner and degree of their interaction and interdependence.

And when we speak of the dimensive, fixed total energy-potential of the individual (greater or less than all other individuals) we certainly do not imply that this sum-total is fixed permanently and transmitted absolutely unchanged in sum-total to the offspring. Such an unwarranted preposterous inference would preclude the possibility of Moral growth (total-energy producing capacity) phylogenetically and ontogenetically of the species and of the individual member of the species, and that would contradict the Law of Evolution from lower to higher species-individuals dependent upon an ever-enlarging energy-producing capacity with the Ages and to less visible degrees with the generations, a Law which in this book is *the* basic and paramount Law. We have throughout consistently stressed the anagogic-katagogic, vectorial, orthogenetic growth-decline, expanding-contracting nature of the Self *and* of the Seven differentiated, segmental sub energy-systems and modes of the total Self Energy-System. If we have ever harped on the *relative* permanence of the integral Self this permanence was meant relative to its own internal differentiations into

segmental capacities-predispositions (the Seven) which necessarily had to be less stably fixed than the comprising matricial entity which controls and manipulates them.

Meristic Justice again apparently, but not really, seems to be playing a Central, controlling holistic role and not its purely native segmental specialized part when in a Democratic State—like the United States with its Three Governmental Agencies-departments “in balance,”—the Supreme COURT interprets, clarifies, confirms or reverses, prohibits and disallows Legislative and Executive Measures, Decrees and Actions. The Court of Justice seems to be personifying or impersonating the total-integral Will of the Corporate-Person: the State, which is Moral-Political in nature. It appears that meristic Justice in and through the Courts (Federal), an Institution ordinarily considered segmental, a segment of politically organized Society, not only poses as peer and equal of the holistic Central-National Will and Authority as incarnated in and represented by the Congress and the Administration (chosen by the entire electorate at large or by districts and not appointed as the Justices are) but actually overrules and supersedes them singly or both together.

But this is a mere paradoxism; and its exposure as such may be achieved by noting the following: Division of one central governmental Organism into Executive, Legislative and Judicial Branches simply denotes a voluntarily-accepted SELF-differentiation into parts of a pre-existing, or rather, as in the case of the United States, a pre-projected and of an out-surviving autotelic unitary Whole; it only signifies a self-division on the part of the single-purposed unitary Government, or a division acquiesced in by it in its original formation and/or during its growth and development, a division into three differentiated constituent Agencies (of the unitary-willing Government) each entrusted with the performance of special, specialized duties in accordance with the general, meritorious and modern principle of “Division of Labor” (“Adaptive Radiation,” in a broader sense)—specialized duties, to be sure, but duties that must be harmonious and supplementary to one another at all times for all must subserve the unitary indivisible purpose of good government, of governing the single Nation well. The organic unity of the Government is enhanced rather than diminished by this means-mechanism of self-division, for the single life's purpose or *raison d'être* of the Governmental Organ-

ism is thereby more effectively and efficiently carried out, and its self-perpetuation and growth are thereby rendered more certain.

Justice—through these Courts—here plays a double role: a meristic one and an holistic one, because of its having, in the latter case, entrenched itself within the very citadel, the nucleus of the Governmental organic-entity, and political Institution.

A clash amongst the three Departments, a real collision, obtains only if and when a temporary governmental Administrative Regime elected for a definite term, a limited tenure of office, legislates or acts in such fashion as apparently tending to contravene the more permanent fundamental principles, features, characteristics and precepts of that continuous organic Body-Politic as delineated and determined in its written or unwritten basic Constitution, its Bill of Rights, Amendments, Law Precedents, Common Law and established Custom. And this immediate threat, pregnant with the possibility of a progressively widening divergence between Fundamental State Document or/and Plan-Pattern of Government, on the one hand, and tendencies of successive temporary (on-the-spot) Governmental Regimes, on the other, must be resolved. And the Courts (Justice) do their part in keeping present and future National character and development congruous and harmonious with the Past.

And in attempting this articulation of past, present and future of its own corporate Person, the State—directed by its Constitution and Constitutional Procedures—acts just as the Private-individual Person does governed by the (potentially- immortal) germ-plasm of which he is the current ontogeny and carrier custodian—namely it—the Corporate State-Person emulates the latter in its attempts to mediate between the germ-plasm's successive generations of ontogenies and to maintain some viable sort of constancy, continuity, unity, consistency and continuing recognizable essential-self-identity amongst them all. The State, in large measure through the Courts of JUSTICE, tries to secure historical organic unity, consistency, and continuing self-identity through growth and development, amongst its current successive Governmental Regimes (Administrations).

The Division and Balance of Power amongst Departments is not divisive of the National Will and Ethos—rather it is expressive of that unitary Will, a Means conceived and constructed by it to safeguard and serve better the organic-unitary National welfare. The final say is always in the hands of the Electorate.

C. LOVE

Love is an emotion, a basic-ultimate Need, One of the Seven focal-affective tendencies, One of the Central Moods and Capacities, One of the instinctual predispositions, One of the ultimate Forms of Cognition and Governmental Principles. Its locus, like that of all instincts (and emotions too), is in the hypothalamus, the region where immediate positive-negative reactions (or abreactions) occur, where aversion-aversion and original governing moods take effect. The dyadic pro-con attitude in the rough-raw toward the stimulus (exogenous or endogenous stimulus) originates and transpires there; the attraction-repulsion feeling registers there as a distinct totality—either in uncouth or in finer, clearer form, depending on whether the insightfulness of the intellectual brain-centers (cortical), or the discursive thought-process, were necessarily utilized to perceive the significance to and the impact upon himself of the stimulating situation.

Since "intuition absorbs rationality" (E. Cassirer), and since intellectual perception and insightfulness is in human beings present in some degree in all their Seven Fields or Dimensions of Being and Experience, it follows that the original spontaneous raw and rough aesthetic emotional reactions registered (in the hypothalamus area) can by continuous intercommunication with the higher mental-cortical centers in time be modified or refined to an extent and attain greater definiteness and precision as the reflective thought-process (which takes time and effort, especially where collection of considerable data and deep study are involved) reaches its maximum understanding and prognosis of the confronting problem-situation. Whitehead's "physical feelings" probably corresponded to the first immediate feeling-impressions, and his "conceptual feelings" to the later developments of these primary feeling-responses following upon interaction with the logically-proceeding perceptual thinking-centers and upon being assimilated and articulated into the life-consciousness and career of the subject as a whole.

To call the former: the general, hyletic-primitive direct brute aesthetic-feeling response occurring in the hypothalamic zone, "unconscious" phenomena is a mistake, for those feelings are definite-vivid-eidetic, clearly and distinctly felt (consciously felt; there is no feeling where there is no consciousness—of it), felt as good or bad, pleasurable or painful, intense or moderate, exciting or serene, stimulating or tonic. One IS aware of them (and is moved to or from action by

them), is conscious of them as recognizable and identifiable in their singularity. What is usually meant when referring to them as "unconscious" is the mystery of the immediacy, the spontaneity and the certainty of the feeling-response, the automatic, cybernetic-reaction-like nature of the emotional reaction; a judgment on a highly difficult and complicated issue is pronounced in the hypothalamus instantaneously (and oft times with greater proficiency than by subsequent deep study and painstaking, profound analysis) and with dogmatic, obstinate sureness—the "sureness of instinct." The answer is, of course, the innate (or/and acquired) standards or attitudes or capacities of the individual subject, in the particular field of stimuli under consideration, the height-level of which being everpresent within him (co-esthetically?) automatically serves as a measuring scale against which the incoming stimulus registers as pro or con, good or bad, compatible or repugnant—an immediate valuation which may be rough, but decisive it is. Helson's "adaptational level" or "zero function" and Johnson's "centering process" pertain here.

However it be, these rough but ready feeling-judgment responses are elemental; they form the nucleus, the substance, the indestructible, unerasable core of all the possible/actual developments they may each subsequently undergo in the process of precisioning and elaboration as more time for closer and wider contact with the logico-perceptual thinking-centers elapses and as more opportunities are seized for assimilating and articulating them with and into full life-consciousness and whole course-of-career of the individual. The Phenomenologists have much justification for the stress they lay upon the pristine purity of the initial sensation or perception.

Unconsciousness, as such—pure and simple—must imperatively be clearly distinguished from and sharply contrasted with all shades, levels and degrees of Consciousness (that is, or EVER *was* but lapsed into the limbo of the "Unconscious," stored away there for possible future use—i.e. "Availability of Traces"—including what in Psychoanalysis is known technically as *the* Unconscious, which "Unconscious" refers to a definite bio-PSYCHIC life going on below the level of consciousness, not manoeuvrable at will—consciously and purposely—but nevertheless a life that can be proven to exist and operate by reference to subsequent overt behavior and sudden emergence of clear concepts on the part and in the mind of the individual. Only the influences of processes going on below the level of conscious awareness could account for them.

The "Collective Unconscious" and the "individual Unconscious" of Psychoanalysis has reference to stores of accumulated memories (traces, mnemes, engrammes, engram-complexes, structural traces and particular traces) of experiences of the living ontogeny itself and/or of the Race bequeathed to the individual ontogeny that at one time or another have been empirically experienced (by himself or/and forebears) and which had left lasting (lasting in different degrees, and all in diminishing but not entirely extinguishable form or intensity) impressions on the psyche and soma of the individual—impressions which ARE there to be reactivated and CAN be reactivated by a suitable experience of like kind ("Identifiability" of traces) of a minimum level and magnitude provided there is available in the particular person sufficient energy for high enough amplification of the faded decaying traces (traces of the past experience of the same or relevant type).

But plain, simple unconsciousness (small "u") as such, means just what it says, namely, a thought, a feeling, a conation, a tension, an ambition, a volition, a success or failure, in fact, any kind of experience that the particular self or the species of which he is a member—descendent *never* empirically had (in direct linear descent)—certainly never had in the same high order, intensity, comprehensiveness, patterned complexity, or gestalt-complex as the experience theoretically now confronting him. In such simple unconsciousness (never having lived or become conscious of) we can never have unexpected, mysterious resuscitations and reamplifications of previously faded stimuli and engrams which as is positively the case with "*The UNConscious*" constitute such a tangible, concrete factor in the individual's practical-mental life. Something never experienced cannot ever leave traces, and only traces (one's own or those inherited from his forebears in direct line) can on proper evocative occasions be ecphorized, revived and reamplified to full focal or otherwise effective consciousness.

As far as our immediate topic: Love, is concerned, a certain order-level, scope-intensity or calibre of pattern-complex of the Love-experience involving or requiring, as it does, a correspondingly high-level development of the faculty of and capacity for Love on the part of the particular subject to utilize to the full the possibilities of *that* Love-situation-problem, that level Love-stimulus traces cannot be "revived" or ecphorized if the subject's faculty had never risen to or *near* the adequate height-depth-complexity required to competently cope with and fully exploit the stimulating Love-situation stimulus. If his constitutional capacity for Love had never (in himself or progenitors)

reached SUCH a high-order of intensity-magnitude—by reason of his constitutional limitation in THAT field-medium—he cannot fully take advantage of the immediate Love-stimulus and the opportunity it offers for the further development-growth of that segmental Love-faculty on his part. And he cannot fully enjoy its gratification possibilities. The same Love-hate stimulating situation evokes responses of different kinds-orders, “revives” different kinds of traces and different levels of feeling, conation and consciousness—including aspiration, action and risk-running—in different individual persons—the amount of difference depending on their several relative constitutional (acquired, inherited, including “dominance”-“recessiveness” of genes and traces) capacities for the Love-Hate experience-activity. This, of course, includes their ability and worthiness to BE loved as well to To love. The unique personal equation constitutes, as it were, a specially high-or-low exponent of the SAME term denoting the same Love-Hate situation, assuming that two different individuals can ever get themselves involved in an identical love-hate situation in the first place. Helson’s “adaptational levels” of different individuals evaluating the same stimulus is relevant here in that two persons A and B come to bear upon the interpretation and utilization of the same stimulus with different standards of Love-cognition and Love-performance. Higher levels-of-aspiration—in a segmental field, like Love, or/and in the holistic Moral field—usually and normally come with higher levels-of-capacity.

While the same stimulating situation or Love object may be capable of eliciting the most rapturous feelings in and be an enormous inspiration to practical enterprise on the part of the average person it will be either overwhelming or insufficient to arouse others, attract or repel them, depending on their innate and/or acquired standards—standards (higher and lower than the average person’s) commensurate with their several capacities for enjoyment and growth in the Love-field. Which means that one with a higher innate level-of-possibilities (potentialities, capacities, faculties) will not be stirred, will not be ecphorized, unless the object or problem-situation stimulus is of sufficient scope, intensity and complexity as to constitute a challenge and an appeal to his particular faculty; that meristic-modal (Love, etc.) or holistic (Moral) faculty will not become “interested,” will pay little “attention” to, and hence fail to be dynamically influenced by, the particular object-situation stimulus that *would* capture the interest and dynamically influence the behavior of other less sensitive, less discriminating, less highly-endowed (or trained) characters.

The so-called lowest and lower (archaic) "levels" of consciousness must be included as part of the stored contents of consciousness inasmuch as they actually operate efficiently and not contra-rationally and are potentially capable of dominating or directing the field of consciousness and/or overt activities, e.g. when some organ or organic process goes wrong and yields one experiences of pain and debility. The "physical" feelings, the reflexes, the tropisms, the rhythms, the autonomic-vegetative System functionings and the *instinctual* activity-patterns cannot ordinarily and normally be included as instances of central-brain-cortical focal-consciousness or awareness. But since there is definite sequence, order and hormic purpose in them and they are followed by palpably felt and visible consequences they *must* be included within the term "awareness"—must be, imperatively.

The fact that this peculiar (cybernetic, automatized) form of awareness is inscribed-impressed upon or due to the very morphology, anatomical structure, texture and quality of tissue, fluids, bone, muscle, membrane, sense-organ, viscera, endocrine and nervous systems, and processes as exhibited in their actually-operating inherent chemical-electrical affinities, valences and interlocking series of reflexes (unconditioned and conditioned), attracted by some and repelled by other things should not blind us to the fact that this is awareness, consciousness-cognition, "wisdom of the body." A memory-trace or *mneme* ineradicably engraphed upon the fabric and pattern of the body and its parts and physiological processes, whereby it takes to and holds certain things and elements and indifferently or disgustedly rejects and passes up others—*such* a "memory" was and/or is an awareness, and, I repeat, must be clearly distinguished from an unconsciousness due to a state of never-having experienced certain feelings or performed certain feats of behavior (of or near a certain order of magnitude) and which had no traces to leave and no further comparable effects to engender. The modern concepts of the phenomenon of "hysteresis" and "corporealization" in Psychology give recognition to the unforgettability and influence of any (quantum) impression once consciously, sub- or un-consciously or physically having been subjected to.

One's level of aspiration and level of capacity-competence in and within the Love-Dimension can be gauged only with reference to the order-of-magnitude and quality of the objective outer real objects he loves and the greatness of the pains he takes and of the ingenuity of the devices he contrives to attain or please or win the objects of his affections, entailing, as they do, the employment of all his Love-

cathected energies and the engagement of all his other available "free" energies—even if the energies of the other modal capacities (e.g. Wisdom or Faith) are harnessed to the service of the Love activity as means to end.

There are various orders, kinds-genres, levels, qualities, degrees and phases of Love. One may love one's Self, the World, God, the Absolute, any or all of the Seven specialized Values or Institutions furthering them, Society at large, various Nation-States and various states of Civilization or models thereof. One also loves complete individual private Personalities, including: parents, children, wife, friends, fellow-workers, fellow-citizens and neighbors, etc.

In the attempt to localize the center of the Love-matrix, as Love's origin, end or paramount determination we may start with the Self—as Love-nexus—or employ the theo-centric approach, or begin anywhere in between these two extreme-end points-objects, as, for instance, the Love of one's tribe or Nation as determinative of the scale one uses in comparing the relative love-worths of all things coming within the scope of his actual-possible experience.

In starting with the first alternative the Love-emotion radiates outwardly from the Self as center-of-origin, being strongest there at the nexus and progressively diminishing in power—the strength of his love varying inversely with the distance of any object, person or value from it—with distance here including physical, psychological and spiritual distances.

This is the narcissistic ego-centric approach. It is apt to be more subjective and desiderative in nature.

In the theo-centric approach, on the other hand, an approach which is dignitative in nature, an attempt at complete objectivity and truth, is present and operating. A sophisticated, altruistic (but not anti-selfish) and longest-term attitude and purpose enter into the person's love-experiences. A studied and voluntary attitude, intent and resolution merge with one's natural, spontaneous and involuntary love inclination and attempt to attach that love-sentiment and love-cathexis to objects that have objective, demonstrable merit and to apportion the love-energy to objects, persons and principles-goals in proportion to their individual worth (worthiness of being loved) in the scale-of-values fixed or determined by the presupposition of a sovereign God willing His beatific Kingdom Absolute. And, of course, this entails the building up of resistance to special, biased claims on his affections, to undue claims on his loyalties, made by blood-relationships, social proximity,

etc. One tries here to establish "scientifically" an hierarchy or system of Values, Personalities and ultimate Aims to consciously direct as far as possible the distribution and placement of his likes and dislikes and of the libido attached to them.

Since, however, the most objectively-minded and altruistic of men is only human, finite, fallible and dimensive—and since private autistic influences prompting "rationalization" of one's special needs, drives and values (value-LEVELS, rather) affect us all, and since we all live in more or less imperfect Societal Groups to which we must give a minimum of conformity, both attitudes—the ego-centric and the theo-centric—occur together in various combinations of varying percentages of each in different persons.

Love presupposes a certain preexisting actual or potential similarity, or near-identity, a supplementarity or a means-end (reciprocal) relationship between Lover and beloved-Object of their organismic *gestalts-qualität*, of modal-segmental qualities, and of resources and capacities. Love is more likely to exist where there is a certain minimum of familiarity, a certain intimacy and qualitative affinity and rapport; these make for a relationship of attraction and lay a basis for mutuality. As between two people who would otherwise like each other too great a personality-disparity between them ushers in the superior-inferior, master-slave, domination (sadistic)-submission (masochistic) complex or situation with consequent overt behavior that is intrinsically repugnant to the mutuality element so vital to the higher forms of the Love-experience. The mutuality-element means an admiration and affection that is MUTUAL, implying freely-willed, freely-given both ways, not just one way as in the master-slave equation where the inferior may and often does bestow it freely in spite of the compulsion inherent in the very situation, but which the superior can hardly do except to a very limited extent. If carried beyond a critical point awe, adoration, contempt, fear-rage, loss of freedom (and consequent resentment) all are or become incompatible with Love; and these feelings and attitudes are almost inevitable wherever a sizable inequality—inadequately compensated for in other ways—between two persons obtains.

And without loving a person as a 'whole' we may still ostensibly and objectively prize and love any of his separate segmental powers or performances. We may love Beauty, Wisdom, Might, Faith, Freedom, Justice and even Love itself—all as absolute dynamic anagogic powers-

capacities for their intrinsic-inherent worth as well as for the concrete gratifying results they achieve in making the world a progressively better place to live in. Appreciation of these qualities-modalities and faculties in order to further their cultivation and growth and in order to increase the number and quality of their creations and objectifications is always in order, whether or not the person—the organism that incarnates and carries these value-constituting and value-producing segmental capacities—is as an integral person himself worthy of affection-admiration.

Too great a difference between two people (or beings) makes understanding between them difficult, which, in turn, begets suspicion and distrust—feelings that are hardly congruent with Love, with Love's trust, tenderness and its uncanny advance intuitive understanding amounting to divination and mind-reading almost.

Love (especially if mutual) implies a natural proximity, affinity or valence such as are requisite to a mutual solicitude, sympathy, empathy or rapport; and the nearer—(up to a critical nearness when too much likeness begins to militate against Love)—the state of total global-integrational likeness between the two beings the more pronounced will the just-mentioned implications of Love be. In essence, minimally, Love is an attitude of tolerance and patience akin to self-acceptance and self-indulgence, towards an OTHER, and springs from understanding and faith in that OTHER as of and in one's self. It is not unlike Wisdom, or rather it is a form of perception—a power to perceive, divine and discern the presence of Value in OTHERS—Value that is either universal and objective or is such peculiarly, subjectively to himself only situated idiopathically as he is. And this Love-method of discernment, this Love-sentience, springs from and/or is devised by, a strong, spontaneous willingness, backed by an ability, to exert oneself *to* perceive, to sedulously search for any trace of Value, virtue, potentiality and possibility in the person or object who or which initially aroused-ecphorized his Love-interest—having faith that the search will be rewarding. And inasmuch as there is a natural limit to the efforts one can divert to and direct towards this loving search for goodness in the initially or tentatively beloved one if the *difference* between the total potencies and standards of the two persons is *too* great despair at discovering such expected virtues in the other will set in, and Love might die of inanition.

Contrariwise, when the global characters and total set of characteristics (the Seven and their constituent Genres) of two prospective

lovers or friends are *too* much alike a spirit of competition, friendly or otherwise in nature, ensues, depending upon the sportsmanship present, with consequent either enrichment or emasculation of the Love element or the friendship bond, depending on specific circumstances and with special reference to "adaptive radiation" phenomenon conditions operating in the specific, concrete situation or context.

From these two facts-factors alone, if from no others, namely, the ideal blossoming of the Love-life segment under conditions facilitating the congenial association of those very nearly alike but still not too much so, and the "adaptive radiation" phenomenon, one may infer that in the "Conduction Society" ("Classless Society") alone,—a Society realized only in the Absolute State or Order—do the proper conditions obtain for the fullest development and perfection of the Love-Dimension of life-and-experience in all individuals and in Society as a whole. For, as previously described, only in such a 'Conductive' natural environment and social milieu wherein the profusion of Classes, Parties and Groupings existing conspire to isolate or individualize the individual (thus progressively 'declassifying' him) by permitting him to join as many of them as he can or wishes to and to attain to varying positions of prestige in all these as far as his ambitions and capacities will allow. He thus accomplishes two things: he escapes the bondage of a completely individual (self-)identification with any one Party or Class—his personal idiographic self being submerged in it like a drop of water in the ocean—hence he becomes "Classless",—and he comes to associate in different activities-fields with people close but not too close to himself in capacity, in those special activity-areas which he enjoys, as they do too. And, naturally, his Love is strongest for those in the ranks immediately above or below his, and it will be reciprocated most by those same people.

Love—anagoric not katagoric—expanding and on the increase intensively, extensively and protensively makes for increasingly greater conservation of human (as well as of other animate and even inanimate) values and resources. A subtle shift of emphasis occurs from a predominance of destruction of the bad—together with the hidden or unmanifest good they contain—to that of preservation, reform and improvement of the good and of the promising. Existing ('Existence' itself conceived as a value) beings and objects and values incarnated in persons or incorporated in Institutions come to be more highly treasured and cherished, attended to and salvaged; and where any promise at all is seen or where freedom from the stigma of utter

incurrigibility is sensed a profusion of solicitude (by immediate family and friends or/and by Society and its Groups at large) is lavished upon the promising bud—a high order of solicitude that only a pervading, passionate expanding Love-sentiment—coupled and inter-meshed with Faith, Wisdom, etc.—and in the setting of a Political-Economic Society where munificence consequent upon high productivity-potentials abounds, can provide. Such Love implies Faith (in a reticulum with larger measures of Justice, Wisdom, Freedom, etc.), faith in all except those manifesting incorrigible or near-incorrigible forms of immorality or degeneracy, faith in a steadily-expanding Culture and Economy and in a finer, ever-finer humanity wherein and in whom the invested Love will not be wasted.

Such Love, to give a specific illustration, goes hand in hand with the infinite patience many of the older generation show in the preparation for parenthood in the first place, then in the begetting, rearing, schooling and setting up (in business, etc.) of the young—pleased to permit them to postpone their full maturation and their economic-spiritual self-sufficiency until a comparatively advanced period of life, and while living on the bounty—capital, labor and Love—of their elders. Only Love can espouse and vouchsafe the progress and consummation of such an excruciatingly slow process. Ever-growing private and organized Charities—as another example—also bespeak a Love sentiment permeating ever-wider areas of the human scene, and growing apace with Culture (Kultur) and Civilization in general and at large.

Love has unique importance because of its powerful impact upon the Will, very clearly witnessed in the readiness or even in the irresistible impulse to strongly reckon with the Will and desires of the loved one(s) making more possible and less painful the self-abnegating deed and the renunciation of one's own preferences, interests and one's apparent, original or tentative Will. It is of course true that any of the other Six special instinctual Capacities-dispositions exercises a similar impact upon one's holistic integral Will (his "volitional mass" —Vivas) when and if they each temporarily and tentatively come in an exigency to either usurp the place of the Self-and-Will or through temporary, transitory identification with it occupy its place as the apex and cynosure of one's Value-nexus or Value-system pyramid, and in defiance of the objectively real equality of all Seven coordinate segmental Value-capacities (dynamic SUB-systems) subordinates (with the tacit concurrence or connivance of the willing Self or due to a

fleeting spell of abulia or aporia) those other Six to itself. But with Love—especially Romantic Love where mating is in prospect—the danger of more permanent consequences is greater insofar as another person of the opposite sex, another principal contributing fifty percent of the genes of the offspring, is involved—involved totally-holistically—and insofar as this One meristic Disposition—say Love—dominant only temporarily in one or both of the parents at the fleeting moment of impregnation and conception is or may be permanently recorded in the personality of the offspring as the enduring dominant Value-capacity of its Value-scale complex. It needs no saying that many marriages and pregnancies occur with motives *other* than Love forming the chief and immediate reason.

And this danger of permanent and self-perpetuating consequences lurking in the Love-marriage situation with respect to the submergence of the Will of one of the two partners constitutes another reason why either near-parity or complementarity between the two persons concerned is a prerequisite for a *lasting* Love between them. For then when modification or nullification of one's own Will at the behest of the Will of the beloved one occurs no catastrophic revolution in the make-up of his or her value-system ensues and possible cataclysmic traumata is averted. The personality of the subdued partner making the concessions is kept more nearly identical and intact—for the newly adopted pattern-of-Values of the partner is very similar to or complements that of his own which he is foregoing. There is little loss of self-continuity, self-identification, and little deflection from the purposeful direction he formerly followed.

One must ponder the fact that not just Love alone but each and all of the so-called meristic uni-dimensional Capacities, the Seven special inner-subjective, simple-unitary motivations engendered by corresponding private desires for, and instinctive expectances of, Seven special kinds of segmental concrete value-objectives each having its own consummatory quiescence-pattern—all these Seven involve not only inner intra-personal instinctual dynamics but also extroverted *inter*-personal relationships-activities. Two or more integral whole-articulated persons each possessing a free holistic Will of his own are very often involved—involvement in a relationship that proceeds and rotates about the one point or rather axis of a single segmental value-capacity—or rather one at a time primarily, focally and saliently, AND, anacritically, as the governing, determining motivation during the particular experi-

ence (erlebnis, unit of experience) or/and during the life-time of the particular event or 'proceeding.' While each of the Seven meristic 'invariant relationships', including Love, act saliently only intermittently and recurringly and discontinuously the Will as the spear-point of the total Personality in operation ('proception'), is ceaselessly engaged in formative and transformative functional operations. And where we have two or more permanently-engaged wills-personalities, two or more persons, involved in a competitive or/and cooperative enterprise we have a socio-political context. And the greater the number and caliber of the persons involved, the more comprehensive, complex and more highly integrated the Society they form, the greater will be the context within which our Seven Values-capacities will find themselves and the greater the heights and ranges to which they each, including Love, can develop and expand. Each of the Seven, including Love, can and must through its CONTEXT be raised to ever greater potentials.

Changing and growing socio-political Contexts can culminate only in an Absoluté Context, a Kingdom of God—willed by Him from eras of chaos all through the Evolutionary Process to and through the realization of that Absolute Order; and only in this Absolute Context, therefore, can Love (too) reach its perfect-absolute development. Hence Love (striving towards its own perfection), Absolute and God become intimately and indissolubly intertwined. And in the mind of a man profound enough to perceive this parallelism of the Three, the suggestion of either one of the three brings up automatically—through the operation of the Law of Assimilation, of Redintegration and Ecphory—the thought of the other two. Love being autotelic and desiring and willing its own perfect amplitude must perforce love not only itself (autotelically) but God too and the Supreme Absolute-context without which Love cannot find its *own* complete self-realization. And loving the Absolute which cannot be such unless all the Seven uni-dimensional and the total-moral multi-dimensional reticulum of the Selves are separately or in their structural togetherness in a state of perfection it follows that Love must prize and love also the other Six segmental values and the personality value in their anagogic, enkaptic aspects.

God, then, becomes the focal Unity or Being, through the vision of Whose synoptic-total Truth which His very essential Meaning entails, of which the Absolute Order is the culmination, the real Divine Object uniquely and supremely worthy of one's Love and devotion.

And that same dimension of Love which in its cruder forms is more of an elementary hedonic emotion can rise to the plane where it can motivate and energize, determine and activate the person to make of himself an instrumentality, an efficient means, for the actualization or rather the full realization of God's Will. This highest, most comprehensive of ambitions initially started and sparked and continually fuelled by meristic Love primarily comes to head all his other motivations and ambitions and his activities (involving the struggle and risk as well as the triumphs and pleasures of the process of self-realization oriented towards God and the Absolute Value Plenum), direct, activate and control them. Through Love, primarily, one is inspired to participate in and identify himself as Person with God's Purpose and Plan, (whence the "closeness" of Love), and his Will is inclined to assume the burden of braving the unending struggle with the infinite pains—as well as joys—attendant upon permanent (or eternal via the potentially immortal protoplasm) self-identification with and the championing of God's Evolutionary Process culminating, but not terminating, in the Absolute Order of Civilization: the highest "level-of-aspiration and achievement" possible to anyone.

Moses Maimonides claims that Wisdom (Knowledge) is the bond that unites God and the World, creates a basis for mutuality between God and Mankind; and Aquinas would probably stress Reason (a component of Wisdom) as constituting that bond. Others would stress Justice, Freedom, or Beauty—as for instance those who equate Truth, Goodness and BEAUTY as equally transcendental—would stress Might (Omni-POTENCE), or Faith; and Abraham Ibn Crescas deliberately, explicitly takes issue with his coreligionist, Maimonides, and casts Love in that key role of effecting harmony between God and His World by being THE medium of communication and understanding between them. Our own position in this matter is well known, namely, it is Will, the harmony of Wills, that renders possible the inter-participation of the transcendent God and, and with the immanent World; that *WILL* which is the initial matrix and resultant effect-force of all our Seven segmental forces-powers-media.

It has been stated previously in this book that God is not fathomed by one Capacity alone and exclusively (of the Seven); the quest for God is not instigated by the arousal of any one Interest alone and in isolation even though one Interest-Capacity—a different one for different particular individuals—may stand out as ascendant over the others, its peers, in and within the total-organismic Interest-capacity constella-

tion-complex as initiating, ostensibly, the quest for the Deity. Neither Love alone nor Wisdom (intellect) insularized, nor the two only together are Interests-Powers sufficient and adequate for that. Ideally in one individual person and actually in the Corporate Societal Person, what is required to fully fathom God and carry out His Will is, firstly, the perfection of ALL Seven of the meristic Value Interests-Capacities, and, secondly, the perfect harmonization and firmest possible integration of these Seven into One integral Value-System carried by and incarnate in one living person heading a Social Order the very numerous human members of which form a "conductive" Society in that each member represents a living incarnation of hierarchies of uniquely-organized value-systems each a little lower or a little higher than the next preceding-succeeding one. It is only then, and not before then, that God may be fully fathomed—through full and complete realization and execution of His Will—by the Collective State and Humanity possessing and using the incorporated Experience, Mnemes and Structure of the countless Ages.

This membership in the Conductive Society just mentioned constituting as it does a Value continuum, a Capacitance spectrum, is the answer to the trite, oft-flaunted, alleged opposition between the 'subjective' and the 'objective'—between the 'individual and the 'universal'—between the personal and the collective. It has been clearly proven and conclusively demonstrated that the term-concept 'subjective-objective' does not constitute a dichotomy, opposites-divergents, but a dyad, rather, a continuum (of which the Subjective is one pole and the Objective the other), a continuum divisible and calibrated into unit-degrees through its entire range with a point-Center arbitrarily but not irrationally chosen by Society (by different Societies at different Ages and Eras, and by different individuals too) to establish a norm, a point above which everything is relegated to the more-objective (more-objective than subjective) and all below which to the more-subjective (more subjective than objective). There is a direct parallel between this Norm and the Norm set by Psychiatry to serve as a practical line of demarcation between the normal and abnormal persons even though here too there exists a continuum of subnormal-supernormal with no hiatus clearly visible between the two polar regions of the spectrum.

Individual persons in this continuous, unbroken continuum-spectrum of the Conductive Society range from the highest in the scale, whose private-subjective world-view (and the private parallel total energy-

capacity of his from which the world-view derives) corresponds and coincides with a universally agreed-upon and demonstrable ultimate—and hence truly objective—Reality, to the lowest in the “scale” whose private world-view (and Capacity) is most subjective and least objective in that if there be any objective truth in it it holds for him alone and is accepted by none other as guide even though others may indulge and humor it as the only way-of-life *he* can follow and cherish. And all persons in between these two hypothetical extremes will, with varying degrees of certitude and exclusive conviction—degrees arranged in an orderly progression—subscribe to the truth of the just-mentioned ‘Ultimate Reality’ as envisioned by the highest individual in the Conductive Society.

Each separate living personality is a dynamic Reality-testing, Reality living-and-coping-with, System, and each of his Seven (Categories of) Instincts-Capacities is an energetic-dynamic Sub-system thereof, an unconditioned (or/and conditioned) Meaning-purpose reflex-mechanism, for testing and mastering the Reality of each of the corresponding Dimensions or Media of the One-whole of Life and Reality. When the individual whole structured-complex of the Personality or the single segmental Capacity of his are valid and proficient instrumentalities or psycho-somatic ‘organs’ perceiving the whole or the ‘segment’ of Reality AS IT IS and successfully mastering it or coping competently with it prognostically and practically they then survive, grow and flourish—and, in the former case, necessarily procreate. If, on the other hand, they do not prove adequate to this test of continually living up to Reality as it is and as it grows, then either one or both the total Personality Structure-System and the particular (if not all) meristic Capacity or Capacities concerned have recourse to two possible—merely possible—correctives, namely, alteration and/or greater specialization. And since each ‘Person’ is a limited, dimensive Energy-producing-Totality the amount and degree of “alteration” open to him (not to mention the rapidly accelerating march of events and of people) is necessarily limited. His relative endowment at birth is decisive—assuming that in the long run the factor of mere “chance” is cancelled out. Accepting the fact that his limited resources and endowment preclude his perception and mastery of Reality as a whole (synoptically) the individual perforce comes to limit his vision, his gaze, in large part to a particular zone or dimension (or sub-genre thereof) of that whole-REAL, hoping that by this sacrifice, by this specialization, in focussing the major part of his interest and attention

and energies upon this selected shrunken context of thought, feeling and action he may come to excel therein and become deserving of survival and evolutionary growth in an ever-advancing Civilization. Extinction looms if his greatest efforts at ever-narrower specialization fail.

Both the Personality as-a-whole and the single meristic Capacity *measure and are measured by* Reality. The total System in its undivided entirety and the special or specialized Capacity are selective, selective in two senses: they select and in turn are selected, i.e., are subject to "Natural" and "Social" Selection (and Divine selection too) by that Reality and by the Seven Parts and manifold sub-parts thereof—a Reality and parts thereof which the individual person grapples with, tries to fathom and reflect accurately, and attempts to handle and control properly.

Now, to return to our specific topic: Love is no maudlin affair; being a dyadic continuum made up of or divisible into units and degrees it has its sterner side—a necessary aspect and part which we meet when we reverse our 'natural' forward course and travel backwards to lesser and lesser degrees and levels of Love until we reach a crucial point ('the Category Limen'—D. M. Johnson or 'level of Adaptation, Zero Function'—H. Helson, etc.) beyond which the *subjectively* felt hedonic emotional tone is that of Hate distinctly, and *objectively*, as adjudged by corporate-social norms and practical, pragmatic consequences, is so treated and so labelled, vis: Hate, hate of various degrees and intensities. Love and Hate are respectively the "palatable" and the "unpalatable" side of the same entity-spectrum.

This implies that Love as a kinetic-vectorial force and anagogic capacity—Love as the ever-growing love of the ever-growing Good and Valuable, necessarily is and must be accompanied by Hate, by hatred of the Bad-Evil, and to correspondingly lesser extents, hatred of the lesser goods and values.

Progress in two diametrically opposite directions (e.g. clockwise and counter-clockwise—north and south) obviously is impossible; and if we would have our Love for ever-growing Objects and ever-increasing Values continue, and continue to keep abreast (in magnitude) of its Objects we must ipso facto (and without forgetting the lowly origin of our loftier values and interests, and of our greater Love-capacity) leave the former objects of lesser and lesser value at greater and greater distances behind, becoming more and more alienated from them (in their lesser developed states) and developing a greater and greater

contempt for them as they recede further and further back in the scale of the value-spectrum or, rather, value-hierarchy. And equally obvious is the necessity for, the irrepressibility of, our hatred of those who would destroy our *more* exalted and sacred Values and who would oppose or impede our progress in the direction of an ever-expanding Love and of an ever-growing Love-Capacity.

D. FREEDOM

Freedom is an instinct (even reflex), not primarily in the sense of being an interlocked chain, sequence or series of automatic ideomotor responses and actions ("ready-made pattern,"—Bing, or "Kinetic Melodies,"—Von Monakow) but, rather, primarily in the sense of being an unmistakable feeling of constraint one is experiencing and the feeling of effort being exerted by him in his struggling to be rid of it. This constraint can be engendered by external agents: men, objects and conditions-events, and by internal propensities seeking gratification inordinately or imprudently as viewed by the welfare and destiny of the whole Person involved.

Freedom includes freedom "FROM" and freedom "TO."

In its 'freedom from' aspect Freedom denotes all kinds and semblances of servitude and constraint with their accompanying "physical" feeling of suffocation, and implies the desire and the actual attempt on the subject's part to engage in behavior and in activities tending either to banish it, to obviate its future recurrence, or to obliterate the traumatic or unpleasant effects of submission by him in the past to events or to agents employing coercion or undue persuasion and resorting to subornation which still afflict him with a consciousness of constraint and suffocation or with the concrete results thereof.

In its 'freedom TO' aspect Freedom means the liberty (and the *capacity* too to utilize in some significant measure this liberty and permissiveness) to operate as an independent System, a free contractual agent-principal, in pursuance of its own innate and/or freely chosen ends and objectives, and employing its own legitimate methods and legal means—and progressing in these pursuits at its own natural tempo or acceleration-rate as determined in part by his expected life-span, "his life-style," his speed of maturation and its phases, the nature of his hormonal processes and Central and Autonomous Nervous

Systems' functionings, and in part by the pressure of inexorable circumstances and milieus.

In its clearly perceived state Freedom-Bondage (the continuum) refers to a consciousness which he cannot shake off of being subjected to coercive measures or to external-internal influences that are excessive in degree; a subjection which, due to his own present circumstances and to his own dimensive limitations considered both absolutely and relatively, vis-a-vis other comparatively strong personalities and powerful Groupings with whom he has dealings, he must either accept or pretend to do so. Like all intelligent people our subject knows that Freedom exists within Organization which circumscribes it; this is the way of the world, of Civilization, proper and prudent—that Group-membership, Division of Labor and the Principle of Cooperation-competition inescapably entail restrictions on any single individual member of Society—otherwise the great majority (including himself) could not possibly be safeguarded. And to these restraints, *if exercised within reasonable limits*, he submits. He submits, accordingly, but only more or less willingly, often with mental reservations if not under actual protest, and constantly remaining sensitized and alerted to the *measure* of such constraints, whether they be too harsh, excessive or unnecessary. He oscillates or shuttles to and fro between compliance-conformity and rebellious outbreaks that tend to reassert his Freedom, reestablish his rights and his ability to preserve his unique idiographic personality with its freedom of thought, feeling and action, and to maintain the privacy and the inviolability of his inmost, essential real-ideal status and prestige.

"The World Is Too Much With Us," said the poet: so, we chafe at and battle against being too tightly bound and too closely fenced in by fear, custom, law, routine, schedule, psycho-biologic needs and economic wants. The human's greatest asset can become his greatest liability, his most magnificent quality and power: great plasticity, docility, suggestibility, educability and adaptiveness can come to make him most vulnerable (to forfeiture of any further self-creative evolutionary development) when these are permitted to become over-extended and used against (instead of for) him. This great modifiability-power can make him (even his germ plasm) a fit subject for the environment and milieu to experiment with, to mould and remould. But, let it not be forgotten (and the "Law of the Irreversibility of Evolution" assumes it) that the human Organism and Personality possesses *Elasticity* as well as Plasticity, 'dominance' as well as 'reces-

siveness'; as a force-center, gravity-center it has *centripetal AND centrifugal* power and exerts both of them. Within limits each person, especially in his formative years, submits, nay, even invites such ingressions from the outside, and permits various personalities, objects, forces and situations-events from the outer world and emanating from it to encroach and place their imprint upon his own plastic bio-spatial personality-structure; but, but only **WITHIN LIMITS! BEYOND** these limits (different for different particular individuals) the Elasticity component of his, constituting the nucleus of his Personality and the cadre of the repertoire of his Capacities for Value-Kinds, commences to operate. *Within* those limits his huge passivity-potential—as conceptually contrasted with his active, immanent, aggressive and initiating powers—complaisantly and complacently permits of such incursions into and invasions of his self-hood and allows and enables him to comply with their demands without jeopardy to his self-esteem and without injury-trauma to his feeling of self-regard. But without and beyond those critical limits one commences to sense danger, threatening the very core and nexus and central energy-producing power-plant of the Self, and a stiff reaction, an elastic self-assertion, occurs. One is willing to be influenced and educated provided the core of the Self remains intact and inviolate, and provided that the moulding process from the outside (contrasted with inner natural maturation with time with the least amount of empirical experience) proceeds at a speed or at an acceleration rate below a certain idiosyncratic maximum. Which means that one is willing to learn, to imbibe, to permit of being modified, so long as the total of all this is not beyond his total potential capacity to absorb and to adjust to—so long as the teaching process continues at a velocity low enough to allow of his absorbing—without undue strain and stress—and properly assimilating the new ideas, attitudes, experiences, goals, etc. If, however, the total amount and the order of change to which he is exposed and the rapidity with which one is required to master them exceeds a critical maximum peculiar to the individual subject—a limited, dimensive total capacity or a unique rate-of-change tolerance which form part of every distinct singular personality-structure—then that person begins to 'lose' himself in the too-great and too-rapid flux. He begins to experience a diminution or loss of vivid, vibrant, warm self-identity and *self-awareness*, or, rather awareness of Self (as the original-ultimate, ever-present point-center or frame-of-reference), a decrease of Self-consciousness, a loss or attenuation of Self-persistence, Self-continuity, a difficulty of Self recognition, loss of

self-assertiveness, a decrease in the unity and firmness of coherence of his apperceptive-mass; his powers of mobilizing his manifold perceptions into a unity of understanding, his abilities to discern order and organization in a panorama of changing single or series of events and situations, dissolve. He finds no solid ground upon which to balance and steady himself, his disequilibrium is both psychic and somatic.

This process of loss of Self can continue so far as even to become pathological and end up as a neurosis in which there is progressive self-alienation, self-estrangement and depersonalization. (Paul Federn)

When such an unmanageable situation looms or transpires (but before the neurosis sets in) one's craving for equilibrium, for homeostasis, for self-complacency and equanimity and for a chance to breathe freely and leisurely becomes so obsessive, intense and overwhelming that the very prime and central instinct of Self-preservation is ecphorized and the energies and libido under the mandate of that cardinal, superordinate-instinct and nexus of all ordinate instincts (in the Id) are mobilized and enlisted (as injectives—Pepper) in the attempt at rebellion against the outside influences and in an all-out effort to reassert himself—to reassert his SELF-hood as a definite-determinate, fixed and closed (in high measure) entelechous, autochthonous entity—an autonomous, independent agent-principal whose structured tectonic System must preserve its self-identity, its integrity, its self-governing continuity, and must defend itself against disruption by invasion or by entangling alliance.

This is but another instance of the blending and temporary coincidence of the segmental value-capacity (Freedom in this case) and the holistic-total Value-and-Energy-System: the willing Moral Self. And such ego-involvements are very frequent by reason of the fact that the Self is a Seven-dimensional reticulum (not a single-strand rectilinear continuum) each and all of which Seven Dimensions are primordial and go back in existence (in lesser degree or order) to time immemorial, and in the course of the ages the Seven have become so interlaced, interwoven, intermeshed and articulated that beyond a certain point injury or neglect to any One of the Seven inures to the detriment of the other Six Dimensions and to the Ego and Self as a whole. Hence the reaction of the total Self at those crucial moments in the life of the person.

And the two: the total Self and the segmental power-value: Freedom, in the joint effort to preserve themselves defend themselves, separately and in coalition, against not only things and influences intrinsically

bad but also against values—of a higher order—intrinsically good. They fend off attempts at being 'killed with kindness' as well as with malicious intent. For example, Love, which includes Friendship, of higher sorts (ascending not descending in the Love-scale) are intrinsically and inherently blessings, beautiful and exhilarating; but being of a 'higher' degree or order (higher as compared to the needs of the subject involved) the demands they may make, make overtly or covertly, openly and by subtle insinuation, by intriguing our subject, enticing him, exerting insidious, persuasive, seductive charm upon him, are liable to become inordinate. And it is then that the Self instinctively, reflectively or reflexively rebels, retorts and steels itself against them (Elasticity). The Self must give or yield to its constituent part-power—Love—a minimal amount of Freedom to permit that part capacity-for-value—Love—to sustain and enlarge itself, but this central controlling Self must withhold enough of the Freedom-energy or Freedom cathexis (freedom 'Condition') to provide the needs for sustainment and growth of the other equally ultimate Five meristic Faculty-dynamic-systems. The Self must combat the overweening demands of Love (Love in action, 'Love engagée'); it must prevent the establishment by the Love-friendship faculty of a domination and tyranny over either the central Self itself or over the Five remaining(Six, rather, including Freedom also) Faculties-powers—for when Love monopolizes Freedom the latter becomes subordinated to it. We must have "Friendship without capitulation" (Flewelling). And to effect this restraint the Self exerts its counter-cathetic powers as well as the positive cathexes of Wisdom (Reason, etc.), Justice, Might, Faith, and Beauty, as well as the bound-energies of the integral, autonomous Freedom Capacity itself—manifesting itself in all the modal Law-spheres not just in that of Love alone. We witness here not only a 'balancing' of positive forces-tendencies but also a central-nuclear energy-well in operation, exercising control directly or indirectly, anacritically, through the other special-field powers-capacities, The Ego itself must be wounded, must become sensitive to and resentful of any affront or hurt to itself or its ultimate welfare and prestige-status before the stimulus-incentive for the expenditure of energies involved in the activities of thought, in the search for Justice, etc. is born. The initial, inertial start of the latter activities (with the risks involved in the conclusions they reach and in the actions they recommend—counter to the Love mandate) must be furnished by a signal from the Ego-center, a distress signal in this case.

Finally, Freedom must retain its own freedom (as it were) to live and expand as a separate entity-element, *sui generis*, impartial as to contents or material it operates on or deals with and extending itself into *all* (Seven) Fields and Spheres, and uncontrolled by any of its co-ordinate meristic Faculties-for-Value.

The same relationship and inter-action just described obtaining between Freedom and Love obtains similarly between Freedom and Beauty, Wisdom, Faith, Justice and Might, respectively.

In maintaining its own integrity and in preserving its own essence and autonomy, even while working in alliance with One or Another or more of these Six meristic powers, and in acknowledging only one superior or superordinate, namely: the total Self which has the power to an extent of exercising effort to transfer the free energy of attention from One of the Seven Law-spheres to Another—in doing this, I say, Freedom incidentally precludes—in the life of the individual ontogeny—any One of the Six Modal-sphere powers from being cultivated to extremes to the comparative neglect of the other Five and of the Self, thus avoiding a lopsided Personality. And it is only too obvious that not only individual Persons but also corporate Persons like Groups and whole Nation-States can and do become enamored of and obsessed with One of these Seven Value-activity Domains to the disadvantage of the others and eventually of the State itself also. In preserving itself intact Freedom prevents or alleviates such eventualities.

The foregoing is all the more likely to be true because Freedom includes the freedom of whole-organismic Free-Willing Selves from the domination of any One or their own auto-telic, one-sided propensities, prepotent propensities inherited by the subject in the first place in an out-of-all proportion magnitude or a propensity of a reasonable size at birth but forced or induced to swell to excessive proportion by stimulation from without: the environment and milieu, or both.

Subjectively, Freedom denotes a definite mnemonic excitation-complex, an instinctive expectancy convertible into an impelling motive, an inherited predisposition to stimuli of a certain class, namely the Freedom Class or category or medium or relationship, a sensing or divination almost if not entirely reflexive in nature (Pavlov) of the presence or absence of threat to the Freedom value or condition in concrete situations whether external or internal. And the response to this reflexive perception or evaluation of the meaningful, problematic situation—whether it be a *klisis* (pro) or *ekklisis* (con) (Von Monakow) as the case may be—is immediate and automatic. A stiffening or a

slackening of resistance immediately occurs. An *attitude* is formed and is crystallized regardless of what *overt* action-reaction may subsequently occur or be taken. Where the threat most tangibly perceived is of internal origin—endogenous rather than exogenous—as where One Value-Capacity tends to exert monopolistic influence involving over-exercise and over-metabolism of that One Faculty and resulting in the attempt to usurp the prerogatives even of the integral Self (let alone the rights of the other Six Faculties-powers) then it, the outraged Central-nuclear Self exercising its integral, indivisible Freedom-of-Will acts both negatively and positively: negatively, in its power to inhibit the One over-ambitious Faculty-Capacity and suspend its operations, and positively, in its power to give the green go-ahead signal to One or Other of the remaining Six Capacities with their bound-energy Cathexes, and each of them with Its sub-will and telos. The segmental Capacity: Freedom—as contrasted with Freedom-of-the-Will—is included amongst those Six outraged sub-wills and sub-powers.

In this internally developed situation (spiritual or psychological state of affairs), paralleling or coexisting with very often external demands and stimuli, the emergence and militancy of Freedom is in large part due to the craving for gratification and development of each and all of the whole-person's faculties, powers and propensities, all dynamic and all of which in turn are aroused and are brought to positions of salient importance respectively by either inner hormonal stimulating conditions or/and by varying and various demands made upon the given person from without (individuals, Society at large and/or its various single-value-espousing Institutions). As indicated before, each of the Seven segmental Propensities is in some measure, at some level, in at least one of its genres, active and/or latent within each healthy, normal living person—and each of these Seven finds itself seeking gratification and fulfillment in that one definite historic human Institution proper to it that incarnates and fosters *it* primarily; and barring this or in addition to it each of the Seven seeks self-expression surreptitiously in a secondary or tertiary role in some Institution devoted primarily to some other of the Seven but also cultivating the One under consideration in a minor, subsidiary capacity.

Freedom is the yen for either unlimited, non-restricted experience in ALL fields and realms (our Seven meristic ones and the one personic holistic sphere) or *as much* experience as is good for the particular individual—i.e. all that he can efficaciously assimilate—experience, the

acquisition and assimilation of which must proceed at his own idio-graphic tempo. Freedom is another of the Seven facets or media through which are reflected the innate, inveterate universal yearning and nisus for self-Gratification, self-maximation, self-expansion, self-transcendence—the longing to attain to a comprehension and mastery of either the ALL or as much of it as one can *happily* achieve (without the jeopardy of one's homeostasis)—the desire to run the whole gamut of experience, to make contact and first-hand acquaintance with all (or most) Reality and its separable, separate Realms or as much as he can safely and with a maximum degree of contentment and serenity hope to comprehend and cope with.

And, since Freedom (the freedom-act) from inception—intuition and fruition—comprises three separate links, namely: purpose, means, and actual-concrete result; and since Value (Seven meristic and One Hol-istic) is the driving force which determines purpose, it follows that Freedom as power (power, not just mere wish or phantasy) lies in the choice of purpose, in obtaining the proper and sufficient means for executing it, and its successful translation into effective action (creative or self-creative action) and the full enjoyment of the results attained. Freedom 'grows' only by and through its successful utilization. Finally, since Freedom means the freedom (to use *powers* present and available) to conceive, pursue, actualize and enjoy all Values, it follows that it—Freedom—needs the presence or assistance of *other* powers and capacities too which it can call upon and enlist on its or on their mutual behalf to produce the conditions and efficient means that Freedom by itself cannot achieve or muster but which are necessary for one to ably and profitably economically pursue, actualize and enjoy the Value it pursues now or will pursue later. The Freedom-Act or Freedom-Event (Freedom and all Values grow by discrete steps, events, units or episodes, or in chains of such events-acts) does not live alone or take place in a vacuum. Dooyeweerd goes so far as to say that the structure of a modal aspect—Freedom in the present instance—can **ONLY** be grasped in an INTER-modal synthesis of meaning. . . .

Since all Values and value-pursuits refer to corresponding isomor-phic capacities, that is, to powers and dynamic faculties resident or incarnate in organismic whole Selves, sensitive-responsive to them and capable of cultivating them severally (thereby incidentally enlarging those separate capacities for value of particular kinds by continued use and exercise bringing gratification and greater nurture), it boils down to the fact that e.g. Freedom in its association with the other

Six Values-Capacities alternately intends first One directly and—exclusively as end-goal—(then a Second in the same way, then a Third, etc.)—and is obliged in the process of realizing that present single Intent to temporarily employ One or more of the other remaining Five Value-Faculties as means, as instruments-tools to help achieve it. In other words, Freedom alternately uses all Six—considered singly—either as End or as Means, depending on the external situational demand or on the internal mood and desire or on a combination in some fashion of the two confronting the person-subject exercising that Freedom or welling up within him.

On one occasion a man's Freedom to develop his capacity for Beauty may entail the enlistment of his Wisdom-Capacity (or his Love-Capacity or his Faith-Capacity, etc.) as Means in the study of rules of the particular Art he is cultivating, in the mastery through study and practice of the techniques, material, conditions, etc. of that Art—studies which are mainly theoretical-gnosiological in nature, and are secondary to his propensity and drive for and towards Beauty as End-Goal—are only means to enlarge his appreciation-taste, scope and profundity, his competence in and mastery of the field of Beauty (in its several genres: Art, Music, Dance, etc.).

Of course, the more of his powers and aptitudes our subject develops, and the higher he develops them, the greater the likely development of his integral total Personality—of which all Seven part-Faculties are constitutive components.

In Societies-milieus-environments of greater Cultural-density and of richer plenitude, diversification and integration of life-forms and technological apparatus the individual may with greater ease and with greater economy in energy-expenditure participate at will or by act of will (resolve) in all Seven Realms-varieties-categories of experienceable Value-Reality (or Being), in various constellations, combinations and integrations of two or more of them—and in the numerous sub-varieties or genres of these Seven—flutter from one to the other, traverse the entire universe of Value with less prohibitions and inhibitions, and thus give 'expression' and perform 'coping-adaptive' activity in/to One and All of his Seven instinctive predispositions and capacities whenever the need-tension inwardly, endogenously, manifests itself or whenever outward circumstances present a fitting challenge or an appropriate opportunity.

He may approximate more fully and truly his true, real Self, his integral potency and total potentialities, by joining, allying himself

with, and participating in the purposive activities of, each of the extant Institutions, Groupings or sub-groupings, embodying in different constellations and hierarchies two or more of our irreducible Seven Value-Elements. This unobstructed—to a degree—freedom-versatility helps ‘declassify’ the individual, helps him declassify himself to the extent that he desires or can (despecialize himself), helps free him—negatively from bondage to any One segmental Value, or Institution which espouses most vigorously and most positively One Value-category, and give him greater Freedom through the new vistas opened up to him by his affiliation with numerous Groupings and their various avenues of approach to, and media of, Reality.

This is Freedom, indeed! And it thrives upon such nimble versatility in traversing the various Value-Realms unrestrained by compulsion from the outside or by inner one-sided allegiance to any single One Realm or to any combination of them short of all Seven.

In the process of increasingly narrow specialization when one submerges himself more and more deeply in One segmental Realm (or sub-realm) of Value, and becomes more and more obsessed with it to the ever-greater exclusion of the other Value-fields, he exemplifies freedom in its limited and transient or caducal form, not Freedom integrally and as such, and unqualifiedly. This caducal freedom through its transient creativity (on the part of its person-carrier) may inure to the spiritual achievements of the Human Race and of Civilization as a corporate-whole Personality, but it is not Moral Freedom in the sense that it grows with its possessor, the individual person—that he remains in control of this Freedom-Capacity and utilizes it to subserve his personic ends, his integral self-evolution, and his power to bequeath to his offspring greater Seven-Branched ability to perpetuate his potentially immortal seed and to enable it to evolve and develop successfully with the times and with the advancing ambient Civilization.

When increasing single-Value specialization is accompanied by gross neglect of the other Five Value-Capacity Realms the deterioration of the Five follows necessarily, and therefore the Freedom ‘TO’ in and of those Five Capacity-Media diminishes. For each of these Five to expand steadily increasing—not decreasing—measures of Freedom are required for each of them. The growth-imperative means not that with an arrest of development there is merely a stop and the capacity halts and remains stationary; rather it usually signifies a continuing movement of that capacity but in the form of distortion and warping. Means must be found or invented to permit of these other Five Capac-

ties to express and exercise themselves, or at least the Freedom must not be denied them of self-expression and of 'coping' with situations-events in and of a corresponding medium by the encroachments and usurpations of the Sixth Capacity.

Being autonomous within its own field it is obvious that each of the Six must have the Freedom to preserve its own telos—in an ever more-purified-clarified form, to be self-regulating within the bounds of its own Realm or Medium, to set its own norms and standards and determine for itself at what tempo it will revise them, to use its own means and methods, and for each to be the final judge and arbiter in its own internal affairs and in its peculiar medium. It follows necessarily from this that growth of any and all of these Six is dependent upon and necessitates a concomitant growth of Freedom for each of the Six. And the converse is also true, namely: that a contraction or deterioration of or in any One of the Six Value-Capacity Realms is invariably followed or accompanied by a corresponding depreciation in the magnitude of the Freedom enjoyed by it. Being indissolubly bound up with, interreticulated with and mutually inter-permeating with the other Six Capacities, its peers, Freedom, being necessary in ever-greater measure for *their* enlargement, as well as for its *own* welfare, is seen to possess instrumental (double instrumental) as well as autotelic, consummatory value—both simultaneously.

Segmental Freedom, constituting as it does One Dynamic System among Seven such Systems of and within a more-complex and more-dynamic integral organic-personal articulated Family-of-Dynamic-Systems that contains them all, this part: segmental Freedom denotes what it actually is: a 'part,' an aspect, a structural part-factor to be sure—(without which the whole-self would collapse, not just a functional part that may be dispensable)—but still a *part*; and the part cannot be identified with the whole!

This is the word-concept Freedom as ordinarily meant. But when that same word-symbol—Freedom—has as its referend and refers to the free-CHOICE of the integumented, integral-whole individual—a whole spatio-temporal indivisible entity and non-aspectuated person—his Free-Choice to affirm or deny such governing-determining issues relating to his and his seed's welfare and destiny as recognition or defiance of God, Nature and Man-Society and of Morality and Evolution, and to affirm them or not not only in word, thought, feeling, conation, intent and volition but in irreversible commitment and irrevocable action-conduct-behavior and *transaction*, I say, when that same word

Freedom is used thusly it transcends the purely local, intermittent abstractable nature of segmental Freedom and really adverts to the Freedom-of-the-Will, that is, to the freedom of the whole psycho-social-physical organismic Personality acting freely, autonomously-autochthonously as an indivisible entity with regards to its own ultimate destiny as a personic-entity amongst other such entities living and working together in a Natural and Social Order, and with only that "ultimate destiny" determining and governing the total Self and not any of its intra-personal component capacities-for-values—except in the case where the 'highest destiny' and the most-highly developed Capacity of his happen in large measure to coincide as regards practical living. Usually if not always the "ultimate destiny" of his—the height-importance of his ROLE in Society—refers to a pattern-organization of the particular individual's Capacities-possibilities (which are inter-personal, social-relational in character as well as intra-inner personal) with one or other of these single capacities being most important in the individual's make-up, but with ALL the others being essential and indispensable.

The will to Wisdom ('freely' functioning)—Faith, the will to believe, (operating in freedom)—the will to Beauty (a spontaneous, freely elected line and direction of feeling and activity)—the wills to Justice, Might, Love, and to Freedom itself are all componential constitutive elements in and of the original-and-resultant Will—the total, massive, integral Will—of the free-choosing undivided person-entity. In 'choosing' the person cannot, of course, ignore the Seven eternal Values-Capacities-mediums entering into the very matter of his selfhood, for the very world in which he lives—a determinate world—contains them perpetually (as inter-personal relationships, as activity media), and he must orient himself and qualify himself for a world of such relationships and avenues of constructive activity; there is *no other kind of world*.

Freedom of THAT integral-holistic Will appertains to only one thing: one basic SELF-determining attitude and intent, namely, that of maintaining his Freedom to continue the process of total-self-evolution (of which process he is the contemporary product-ontogeny) or to discontinue it—to choose (by deed and performance) whether so to or not to live (or die in the attempt) his life as to increase in magnitude the total energy-producing capacity of his personic power-plant System which he was born and endowed with at birth (or conception) and to transmit this enhanced output capacity to his offspring.

And be it noted that this "Total Capacitance" disregards and transcends any of its internal subdivisions, subsystems, meristic capacities or faculties. The total, grand-total, is what counts in the final analysis of the total-moral, not the internal, intra-personal arrangements for successful living.

The alternative to following such a moral course is that of exploiting, exhausting, debauching, liquidating and spending the inherited energy-system, disregarding futurity and his possible descendents and avoiding the risks and sacrifices they entail, all for the purpose of cashing in on the greatest amount of present pleasure possible and open and certain to him. The alternative—in Freedom of the Will, or Free Choice—to Self-maximization is Self-minimization. These are the two polar extremes 180 degrees apart—and between them there is the entire 180 degrees in between zero and 180 that any particular individual may pick anywhere along that 180 degree angle. Between the two poles there are courses of action and individual acts of all degrees of irrevocability and irretraceability from 100 per cent to next-to-zero per cent. Where to draw the line at which atonement and redemption is possible and where it ceases to be possible is hard if not impossible to say.

E. BEAUTY

Like Love which can be traced back to its most elementary or rudimentary forms in the electro-chemical affinities and valences obtaining amongst certain multi-molecular, molecular, atomic and sub-atomic morphons and particles (of matter), and like Will which is already perceptible in the tropisms and hormones of elementary and primitive and invisible (to the eye) forms of animate matter and of life, Beauty, too, can be discerned-inferred to exist and to have existed in all lowly forms of matter and life at the very dawn of creation. Beauty at its very lowest levels is visible or factual wherever two or more particles of matter manage to effect some sort of combination, describing in this process or result some sort of orderly temporo-spatial movement—pattern, some arrangement amongst themselves, no matter how simple, incipient, crude or primitive it be; the sui-generic property-quality-concept: "Beauty-Ugliness" fastens itself to that order-pattern and becomes relevant and applicable. When 'pure' informed matter (or spirit too) is cast into or assumes any "form" at all describable-apprehensible

in spatio-temporal-kinetic or in mental-spiritual terms—it, ipso facto, becomes thereby amenable to description and understanding and measurement in terms of a unique, self-identical constant form-standard designated as “Beauty”—Form or Criterion, aesthetic in character.

The movements of the electrons about the proton nucleus of the atom forming a definite figure-design, and the movement of the atom as a whole in space-time forming a line, curve or geometric figure signify Beauty-ugliness in some degree however trivial; and the concurrence, succession or other sequence of the simple operations in any process or activity likewise describe Ugliness-Beauty in some more-material or more-spiritual variety.

Subjectively, the term: ‘Beauty’ connotes the singular, generic kind-quality of aesthesis or emotion induced in and lived through by an individual upon being exposed to the shock or stimulus immediately evoking his intuitive cognizance thereof, of objectively existing external data possessing that generic form-structure-quality: ‘Beauty,’ and possessing it in some concrete-specific sphere or type, e.g. physical form, pattern or design, rhythm, melody, harmony, sequence, symmetry, balance, total-figure effect—all these appearing either in face, physique-figure, poise, graceful movement, manner of speech, tact and deportment, music, art oratory, textures odors and colors and their respective combinations, architecture, natural and artificial scenery, sculpture, literature, drama, poetry, taste, various inner states: of euphoria and of changing patterns of moods, etc.

It is quite probable that the form-figure, the configurational-quality, Beauty, is (and so are the other Six Dimensions with regard to their several respective genres) intersensory in nature, in the sense that transfer of environmental-training and of experience and of maturation of innate competence-potentiality is much more easily effected amongst the various individual departments and genres named above of the Beauty life-sector or dimension—some of which are mainly dependent upon one or another of the senses for their stimuli and cause, some chiefly visual, others mainly auditory, others motor-kinesthetic and still others mental or spiritual—than is similar transfer or maturation effected across from One separate Dimension (of the Seven meristic ones) to Another—e.g. from Beauty to Wisdom, or from Beauty across to Justice or Freedom, etc.

Furthermore, regardless as to which of the physical senses constituting the initial entrance-channel for the Beauty-experience into the organism, into its central nervous system, into its autonomic consciousness

—whether it was one of the teleceptors, exteroceptors, interoceptors or proprioceptors (the five senses, the kinesthetic, motor, vestibular-balance sense, plain chemical sense or the total-organismic coenesthetic sense—or any combination of two or more of them)—regardless as to which of these was the first and main gateway for the entry of the initial Beauty mneme-structure (or, rather, structure-mneme) into the make-up of the subject and as evidenced in his behavior, regardless of manner of origin the final resulting effect: namely, the Beauty-effect, was the self-same identical one, the same in essence-meaning, registered as such in the psycho-physical organism and attested to by his response-behavior. And, as already mentioned, this qualitative-essence property of the Beauty-experience having once been empirically experienced, experienced in its isolated form, (or filtered out of a compound experience), having once exercised one's psycho-physical apparatus (PA) and having utilized cathexis energy (CE), and having been cultivated in *ONE* department or genre of the Beauty-Capacity-for-experience it sensitizes the organic system *generally* (the phenomenon of 'irradiation') to itself—to Beauty—in any of its sub-forms and varieties and facilitates the reception-and-response of and to the Beauty-essence stimuli and experience originating via other senses or in other situational contexts or that pertain to *other* sub-varieties and genres of the Beauty-Essence culture. The self-same original-ultimate irreducible Beauty-erlebnis is merely repeated through all, even though in different scopes and intensities. (Leibnitz)

There is Beauty in stationary objects, their mere fixed arrangement. There is a Beauty that is both fixed and changing: where the structure or pattern remains unchanged—the design as-a-whole—but parts thereof are continually used up, are removed, and other sub-entities constantly created which replace the vanishing ones and carry on the functions and maintain the positions they occupied in the total scheme or structure, which latter retains its original integral form. And there is a dynamic Beauty—Beauty of changing movement and design and of changing evolving events.

Beauty of movement, strangely, is restful-appearing, relaxing; and this exhibits a special power in operation, the power, namely, of 'control'—control in accordance with a central (controlling) idea or goal-purpose, a purpose that is merely envisioned or 'felt' to constitute a practical possibility, felt in the very marrow of the bones of the organism and in its very fiber and tissue—its 'felt' potentiality 'Control' denotes the maintenance of poise amidst changing currents and con-

tingencies, the retention of self-sameness, self-possession and equilibrium, the successful balancing of a number of diverse factors each perversely autotelic to some degree, the split-second perception (including anticipatory as well as retrocipatory perception) and proper performance of interlocking chain-action patterns and sequences, precise coordination and articulation of various faculties and of diverse, possibly antagonistic, physical parts and organs or processes of the body.

The kind of "rest" Beauty of *movement* illustrates ("rest while in motion"), is the true *living* kind of restfulness; even while moving it suggests repose and serenity. And it is not the static, inert, death-like motionless rest—rest in a fixed, stationary position—but rather the dynamic rest (economy of resources or recuperative, rebuilding processes going on invisibly), that bespeaks tirelessness due to either careful husbanding of energy resources through strict economy of separate movements and diverse operations, or to the existence of a seemingly ever-welling, inexhaustible fount of energies-resources. Its effect upon one witnessing it is directly opposite to that produced by a spectacle of inertness and stagnation—directly contrary to the effect upon an average sentient human by displays of powerlessness and non-potentiality, of absence of spiritedness and vitality—absences, lacks and privations due to impotence, exhaustion, defeat or entrapment paralleled by a perceptible loss or absence of control and order-organization, spontaneity and Freedom—losses that are evidenced by and entail loss of graceful movement and of movement that is directed and controlled by a Self (self-controlled with self-control) as the final centre of reference. It is here that the movement or process appears to be without direction-design and without control; the spontaneity and effortlessness of an almost automatic functioning of the performance in operation disappears.

In Beauty of motion—whether a simple movement or the prolonged elaborate and highly complicated doings involving great issues and multitudes of men and resources—we apprehend ease, strainlessness, adroitness, skill, economy of component movements-acts with maximum results; we here witness release of energy in rhythmic bursts and pulsations, salvos and barrages—whether it be staccato or legato, cascading or telescoping, crescendo or diminuendo, etc.—all presented in a perceivable design or order that is readily translatable into a visual, auditory or other spatio-temporal or symbolical pattern.

Were there no plenum of energies present or involved in the first

place the question of phenomenon of marked, high-order or high-level of Beauty (Grace-awkwardness) of movement would never arise or appear at all; it is only when this plenum is present-involved (plenitude, magnitude, amplitude, diversity, etc.) that the question of degree of and order of grace of movement or activity can arise. It is only where different orders or degrees of magnitude, intensity, potential and protensity etc. and these in various combinations and permutations, exist or act that either sharp or subtle differences in the levels and orders and degrees of various Beauty-Forms and phenomena can elicit attention, be discerned and judged. The greater the epic or panoramic or temporally prolonged the event, the production or the achievement (intended) the greater and clearer will these be silhouetted, thus allowing the pleasing rhythmic succession or, conversely, the spasmodic, sporadic, hapazardness and disorganization to be noted. Of course, where very great capacity exists in an individual even very minor or scarcely visible virtues and faults in Beauty will be noticed.

Orderly, organized, tectonic or systematized arrangements are immediately visible or perceivable as absolute, indubitable intuitions. A competent observer (and most average, normal humans are such) immediately discerns the simplicity of a clear-cut figure, a single, simple unity of structure focused in and upon a single point-center and then radiating-emanating out therefrom to draw into its nexus and to hold together in firm coherence a multiplicity, diversity or complex of parts, and baring in one revelational flash (unmediated by conscious, temporal Reason-Wisdom, by Love or by any other Faculty-capacity other than the Beauty-Faculty itself)—or at one sitting the coherent, patterned whole-structure (and simple “meaning”), the global figure-system the parts and focal center all together, all together in their “togetherness” and in their several “membership-roles,” in their mutual implicatedness and complementariness, form. By the illumination of immediate direct insight the observer grasps or feels the construction-principle of the (degree of) coherent systemic unity—its “integrational status” as well as its scope and power—in the concrete object or context and prehends its total-synoptic-ensemble as a single, tangible palpable value-meaning.

Simplicity-unity and economy are necessary correlates; one cannot emerge and persist without the other being present—present in equal degree. In both the “Path of least resistance” principle or phenomenon, or the “greatest performance with the least effort,” is illustrated. Which helps explain why the greater the order of Beauty the lesser the im-

portance attaching to mere bulk, size and number above a critical minimum (a fact stated not just as a soporific thrown in for those who consider quality and quantity to be translatable into each other in either direction and without remainder), for the PRINCIPLE of construction giving unity-simplicity to all the included units and parts coordinated, synchronized and articulated is effective, effectively instanced, regardless of the (above-or-below-critical) number involved. Their mere number or size does not free them from the tentacles of the PRINCIPLE or the DESIGN embracing them all and arranging them in a perfected (as judged by THAT principle) simple comprehended-unity. The pattern-design is the SAME regardless of its *size*, whether it be magnified to infinity or reduced to the infinitesimal its FORM is still the same; just as a circle is still a circle regardless of the length of its diameter or circumference; all that is required in the way of size and number is that in all cases regardless of radius that there be enough points-instances contiguous to one another to finally close the circle desired. Where practical utility enters as an ingredient-factor in the Beauteous whole then mere magnitude within optimum upper and lower limits does or can affect the intuition of Beauty experienced. Another thing to be remembered is that the greater the complexity of the Beauteous integral-whole—in part due to the greater number and size of the parts embraced and harmoniously molded—the greater the energy-system (human) needed to fully comprehend and appreciate and profit from its phenomenal existence or its numenal functioning. Outside of these considerations we must conclude that: a KIND of ORDER of total arrangement, a KIND of charm-figure-melody, an ORDER of Beauty, in other words, a **SUBLIMITY** (in Hegel's words) supersedes the lower category of Being that includes size, number (mere repetition) and bulk. And Sublimity bespeaks not mere magnitude of the object, plant, machine, organism, person or society but specifically refers to their respective **PRODUCTIVE CAPACITIES**, and to the capacity for holding together in its skeletal framework in *organic* association various immense multiples of unit-integers or of manifolds. In the beautiful object, person or event-occasion (kalology) we note the presence of a sufficiency-adequacy but not wasteful excess of substance, of means, of consumption-production (input-output) and of the optimum ratio of input to output. Each point in each particle, each morsel, counts; each line, each note points in the direction of the total effect, the configuration (gestalt), or to the dominant goal and purpose. The primary-major

emphasis is not on the mass involved but on the proper (aesthetic as well as rationally pleasing) distribution and allocation and weighting and arrangement, of the material substance or data that IS present or available, making for the greatest possible harmony-stability and conducive to the most prolonged efficient operation with the greatest ease-grace and with the greatest over-all economy.

We note economy of substance, of production (for need or use—AND for Beauty's OWN sake—only, not unrestrained operation for “functions lust”), of movement (energy expenditure), of space-time, of words and thoughts (focal consciousness, which is effortful), *but*, an economy without omissions, with no “reduction fallacies,” and with all the graded steps and phases of the system present (perspicuously present) and none slurred over and with no voids, gaps, saltations, lacunae or hiatuses—a complete graphical picture or plot being presented together with all their vital, necessary parts and organs, factors and phases—all properly sized, spaced, timed, interrelated and interwoven.

All the other Six meristic Lebensformen or Categories of Being (of emotional feeling and expression), namely: Wisdom, Justice, Love, Freedom, Might and Faith, where, when and if they each reach a certain exalted height, depth, scope, intensity or protensity they instantly become invested with the aesthetic form-quality of Beauty, and that in addition to retaining their own intrinsic quale (and in addition to their several separate Structures which they always possessed in some degree—high or low)—the abstract and invisible in them becomes reified, concrete, tangible, and the ineffable-elusive becomes intuitable, in the “felt” or “perceived” mass, curve, note, time-element or meaning-value of a FIGURE, of a figure silhouetted against a background, subjectively (pleasurably-painfully) appreciated and apprehended as possessing objective or/and absolute (Hegel) validity and “requiredness,” worth-value and *sublimity*.

F. MIGHT

Might, or the Vitalistic-capacity, includes within the single integumented organism, the private individual person, an inventory of his health, strength, endurance, immunity to disease, resilience and recuperative powers, resistivity to ailment and infection, the stamina to withstand and/or recover from the onslaughts and ravages of the elements, of physical, psychical and spiritual strains, stresses and or-

deals—includes the proper, stable and steady operation and functioning of all his senses, organs, viscera, glands, central and autonomic nervous systems—includes the efficient performance and at a proper rate within constant upper-and-lower limits of all his physiological, bio-chemical-electrical bodily and mental processes and activities. It also includes nimbleness, agility, poise, and the absence of any serious obstacle to the coordination and synchronization of skeletal, muscular-motor, organal, sensory and neural movements and procedures. Might does not include intestinal fortitude, moral courage or sex potency, but, rather, is included *in them*.

And as regards the Corporate-Person—the State, for instance—Might denotes specifically the Military or partly-military Establishments harbored therein and kept up as a separate, autonomous Institution and on a par with the Six other Categories of modal-meristic Institutions (e.g. Courts, for Justice, etc.).

Like all (Seven) segmental, uni-dimensional ones (single modular law-spheres—Dooyeweerd) Might in any of its manifestation induces within the sentient and/or witnessing subject, whether concerned only about himself or concerned over the welfare and interests of a Group, the whole State or Society-Civilization at large, induces a cognition of its presence, a sentiment-attitude with regard to it, and a volitional response envisaging concrete reaction on his part. Appropriate behavioral response is readied. And the crucial point (the 'category limen' or the 'zero function'), at which the change-over in either direction from Might to Weakness or from Weakness to Might takes place (is intuited to exist by any individual person concerned or any organized Group involved) depending on the relative amounts-magnitudes of Might in the form of a person, an army, etc. facing and arrayed against one—I say, keen awareness of the critical point-situation is always had by the individuals or parties concerned in the Might-Weakness Situation-dimension, the problem-situation. It is also true that particular awareness of this crucial 'adaptation level' point exists when one or a Group find themselves in a problem-situation in the spheres of the several other Six Dimensions or in the holistic sphere of the total Moral whole of the private or corporate Person. People or Groups may be wrong (or right) in their estimate of the location of this "point" and suffer the consequences of such misappraisal but the inescapable necessity for attempting to pinpoint it as a preliminary to attempting to cope with and resolve the current problem-situation is always plainly manifest.

Because its presence (or absence) is so often so plainly, palpably even obtrusively obvious, because it—the Might-Weakness factor—can be so summarily applied (and with lethal effects, perhaps), because it is so well-nigh universally identified with the very morphological structure and physical security of the individual (or of the State), because in the individual it so frequently appears linked with Beauty, (with Freedom, with the ability to enforce or induce Justice, with Faith [self-confidence] etc.), and because Groups and Nations at all times (in past History especially) resort to it as if *IT*—Might, or force, brute-force, instead of holistic POWER (which includes the meristic powers of all the other Six meristic Capacities-resources of the individual or the Group in *addition* to the Might-power) were the final court or, rather, ordeal, of appeal when their interests or self-aggrandizing ventures clashed, because of all these, I say, Might (force) in the eyes of vast numbers-groups of peoples came to be regarded as THE Cardinal power-virtue-capacity-value, and evaluated by them as paramount, above all the others, and hence the one personal ability-property or the one State corporate Institution—the Army—to be desired, to be developed preferentially and primarily.

The hedonic feel, the pleasureable consciousness of Strength (fore-pleasure and functioning-pleasure thereof—functionlust), the craving for a steady build-up and enhancement of this vitalistic capacity is instinctive, hormic and conscious-telic; and it is accompanied by an emotion paralleling and appropriate to its special quale, status and circumstances. The conviction, implicit and explicit that Might—in its various forms (as above)—is a dominant if not the prime capacity, is inborn, constitutes an innate, prepotent attitude-expectancy, and one's empirical life experiences and his maturing-growing Consciousness tend to confirm it as such: as One (of Seven) eternal or ever-recurring Dimension of the Self and of Society. Even special cultural milieus and conditions tending to compel one to divert his attention and energies away from Might and to other Dimensions constituting threat areas (e.g. the need to concentrate on getting an education and learning a trade where not the cultivation of Strength-Might but of Wisdom rather is demanded) can modify this basic attitude towards Might to a limited degree only. Even though he himself neglects his own Might-capacity he still perforce remains amenable to Might's demands and importunities, for, as is the case with the other Six segmental-modal Values, Might has intrinsic, inherent compelling merit, validity and force. The Value-Capacity: Might, in all its sub

instances (specific-concrete instances, rather), of which brute strength is but one, is and must always be reckoned with as One of Seven (*The Seven*) equal, necessary, eternally-recurring, always-operating-somewhere, autonomous-autochthonous Value-Forms or Realms of Reality. Every substantival agent-personality needs must accept it as One of the Seven powers-capacities generally, and specifically as constitutive of the super-ordinate Capacity lodged within the organic-whole Energy-System (comprising all Seven as seven Sub-systems) known as the Self or Person. And, of course, these Seven Capacities parallel the Seven corresponding 'relationships' existing among-inter all Selves in this or any possible real World. Possession and use of Might when legitimately and morally obtained and employed and continuous proper enhancement thereof must always constitute a source of competence-capability, of contentment, and of pride—on the part of the individual or/and the Community—and actually, does.

It is true that one can be weak and sickly and yet intellectually superior to a physical giant, but his inferior health and his deficiency of energies generally-organically preclude his attainment ultimately of a still higher level of mental development—a level he *could* attain were he in possession of a healthier and stronger body. The retention of a sound body means the greater likelihood that he would not be distracted from his deep thought and from laborious study and research by the discomforts and enervation somatic, physiological and physical in nature and in origin. Intense, exhausting concentration and sustained mental effort and drive obviously are facilitated by the enjoyment of good health and the maintenance of an all-round bodily vigor. And the general feeling of personal physical security (with regards to association with other people and with regard to the strenuous labors and arduous tasks always at hand) and comparative freedom from fear of bodily harm and from intimidation—all these likewise facilitate total preoccupation and engrossment with the mental problem-situation at hand and with the carrying on of the long-range process of rising to ever-higher levels of intellectuality and of Wisdom.

Not only does a greater physical power (Might) tend to go hand in hand with a greater Freedom but it also tends to strengthen one's Faith in his own powers and in his destiny. And as conducive to the perception of one's bio-spiritual gifts-talents-virtues and to an insistence upon one's "rights" based upon these powers (powers, incidentally, that are not selfish and intra-dermic only but social, altruistic and moral also, as an examination of our Seven powers-capacities will

readily show) Might is a cogent factor with regard to the expression, discharge and growth of one's Sense-Capacity of Justice—certainly on the receiving end, the desire to RECEIVE Justice, at least.

And since good health and the euphoria that generally goes with it, as well as the general feeling of competence Might confers, reduce one's proneness to irritability and produces the mood conducive to greater tolerance and patience and circumspection, they indirectly but effectively minister to the possibilities of greater friendship and to the anagogic development of the Love Capacity, including the Love emotion and sentiment.

Furthermore, Might, often reflected and exhibited in outward appearance (Beauty) as well as in social demeanor-behavior (poise, exuberance) is a factor of some importance in predisposing others to like one by winning their admiration, etc. (Love).

Finally, to repeat in part, the greater health and strength components of the Might Faculty-or-Endowment are conducive to the rise of greater Freedom in that they make feasible a greater range and variety of alternatives from which one may freely choose, for, conversely, without the additional vitality or incremental stamina which flow from the Might-source some of these alternatives—decisions or/and actions—would lie outside the scope-interval (the 'optimum or simultaneous interval,'—the "Gestaltists") of his practical probable or possible achievement. Might is an instrument here—and a better instrument is always superior to a worse one—in the pursuit of one's own or/and of Society's objectives.

Here a question may be raised which may be worded as follows: "If all Seven autotelic segmental Capacities are congruent, mutually facilitative, and each instrumental to one another's anagogic, progressive and enkaptic growth and development, how come that Man's physical powers-prowess (Might?) have declined while his other powers, e.g. the intellectual (Wisdom) notably, have flourished and expanded—as witness his cultural and technological advances and achievements—have waxed greatly, I say, as compared with the growth or decline of modern and historical Man's physique and physical powers?"

The answer is as follows—even assuming the truth of the question-begging assumption contained in the question as formulated and as meant-intended: modern man possesses MORE not less of the Might-potency both absolutely and relatively—(relative to that possessed by his distant progenitors). And *that* potency means—includes not just spontaneous, unbridled explosive brute strength (and greater endurance of

cold and hunger) in terrific bursts which could not be sustained for any great length of time—even though it does remain one component factor in the Might-power complex. This vitalistic Might, this mighty stream of vitality, has in the relatively recent past undergone changes and transmutations—has undergone conversions from the simpler brute form of the generic Might-energy form into other special-specific sub-forms or genres thereof. *Psycho-somatic*—as contrasted with purely somatic Might—has waxed, while the latter has waned, but waned only when the decline did not impair the capacity for greater psychic process and activity—psychic life-process which the more modern world demands more and more imperiously, and to the comparative neglect of the more brutish forms of force. Modern Man's central nervous system, his glandular and autonomic systems—together with the physiological-electro-chemical transactions transpiring in them—are much more powerful and durable, and those transactions and performances ("manipulations" and "sustainments," "undergoings"—Dewey) occur on a much greater scale which includes greater amplitude, potential, scope, complexity, intensity and protensity and also greater socialization-interpersonalization—all of which obviously require a greater vitalistic-Might base, the physio-mechanical machine-organism that must perform all this mighty and complex labor, or provide the energies for their operation. Modern Man's greater ability to assimilate, sustain and manipulate huge masses and mighty waves of experience, stimulation and challenge—withstand the onslaughts of endless barages of emotional strains, stresses and frustrations which in the weaker (in the Might power form of energy) often engender physical and/or psychosomatic ailments (e.g. ulcers, toothache, etc., etc.)—emotional ordeals and experiences which are radicated in the very essential core of the make-up of our modern Society and of the ultra dynamic, intricate, competitive-and-cooperative Civilization which requires of its members both extreme specialization and the capacity for being integrated into the Corporate Personality, to which all individuals are exposed and from which there is no escape—I say, the psychosomatic powers-vitality needed to successfully cope with these tribulations are possessed in greater abundance by the modern man than by the ancient man.

When life was simpler and the response had to follow immediately upon the stimulus-provocation to be effective the mighty fist and the swift foot were of paramount importance, but now that life is more complex, and is policed and guarded by public agencies and men

armed with invented weapons of Might, and now that there are immensely more "intervening members" (Koffka) between stimulus and final end action and response—but with the effect of the stimulus retained—preserved to guide future planned response or riposte—the immediate brute-naked-force reaction becomes less important and sometimes even constitutes a self-defeating danger and menace to the person possessing that great physical force and employing it reflexively-immediately.

The modern man's responsiveness and actual responses to taxing and baffling problem-situations (situations which even in much milder and attenuated form in the prepared experimental laboratory set-up wreak such havoc upon the bodies and especially upon the nervous-systems of even such powerful (*Physically* Mighty) creatures as horses, inducing psychoses in them)—I say, modern man's responses to problem-situations is much more efficient and satisfactory than were the responses of the pre-historic man. And the reason is: the latter's psychic, *psychosomatic*, endowment and equipment—which were based and are based upon a foundation of energetic or vitalistic (Might) powers—was less highly developed than that of modern man—the modern man who is descended not from *all* of ancient man but only of those who possessed at least the potentialities for development of such equipment for transmission to his descendents in enhanced form.

G. WISDOM

The impulse to, the craving for, Wisdom—embracing and subsuming mental health, sensation, perception, curiosity, memory, ideation, imagination (Kant's "constructive imagination"), the order and extent of the magnitude of the "unconscious" (which determines the limits of the possibilities and potentialities of the "conscious" and of performance-and-behavior), habits, beliefs, skills, intelligence, reasoning, insight, judgment, the capacity for symbolization (the "symbolic sense") which includes abstraction, miniaturization and reamplification of the etherialized faint cortical signals in the hypothalamus (Munn), and, finally, sound speech apparatus—this craving-impulse is **INSTINCTIVE**, and I use the term "instinct" advisedly and in its technical meaning. And in the process of this instinct's being attended to, discharged and gratified in an agreeable feeling of interest, a pleasurable excitement, an exuberance, are felt as accompanying it; and a dis-

tinctive flavor of hedonic satisfaction (*de gustibus*) is experienced and enjoyed whenever an increment of Wisdom is successfully negotiated, when a practical application of one's ideas (brain products) is successfully achieved, and this positive exhilarating and triumphant feeling finds its crowning glory in the thrill and rapture of the "Eureka" phenomenon when long and arduous intellectual travail is climaxed by a sudden flash of illumination pointing to a brilliant solution of the difficulty-problem—and, expansively-relaxingly, everything appears so simple and transparent in that moment of clairvoyance—and this sudden spontaneous and surprising insight brings in its wake a suffusion of pleasurable consummatory emotion—a feeling unique in kind, immense in magnitude, profound and reverberating-resonant in its intensity, long in duration and high in quality and potential.

We declare the faculty of Wisdom to be basically instinctive not only because it has its genesis in an inborn need-tension, endogenous and hereditary-mnemonic in origin, which can be discharged, satisfied or quieted (quiescence pattern) only by its corresponding proper and fitting object-activity (like all instincts),—and which in this case happens to be greater knowledge and deeper understanding of and better plan of action with regard to either present pressing particular problems or/and the world at large with its constituent parts and separate part-problems—but, *also*, because (and in spite of the fact that rationality is often erroneously considered to be the very negation and antithesis of instinct and natural innate impulse and propensity) we judge it to be just as natural-instinctive to *REFRAIN* from hasty immediate response (including emotional, conative or ideational response, not just overt-actional or performatory utterance) especially from public, overt, uncorrectable response as it is to perform an all-out actional response—to hold in abeyance or tentatively any immediately suggested reflexive judgment, especially the expression thereof in public—to look twice or oftener to ascertain the facts, to pause and ponder the precise meaning of things and events, to bridle one's one-sided inclinations to jump to conclusions and ostentatiously pander to and indulge one's biases—and especially so when the problem-situation is a close one, not easy, clear-cut or obvious at one glance and evoking a direct, unhesitating unrestrained (by misgivings or scruples) and unqualified positive-or-negative measured reaction. And even in the last instance the affirmative desire and urge to start working forthwith on the practical realization of the end-result envisioned and spontaneously decided upon occur simultaneously with a vague or synoptic vision

of the elaborate means and variety of methods required to choose from to successfully consummate that end-result and with a foresight of the possible consequences that accomplished result will entail; and this latter vision with its stream of anticipations and contemplations will of its own ponderous weight and current check precipitate action, and will, as likely as not, lead to and merge with discursive thinking and purposeful planning—and the impetus of the actualization-execution process will be slowed.

If fear be called an instinct (an holistic one, I claim), and it is universally held to be such—an holistic, superordinate one involving the entire Self (undifferentiated internally) and not just one segment of the Self or total Ego—then caution, hesitancy, reluctance to over-commit or over-compromise oneself, tardiness as to self-abandon and the instinctive exercise of self-restraint in general—all of which are symptoms of fear, are directly caused or inspired by or are derivatives of fear, fear of failure to perform successfully or fear of consequences if successful (reprisals, etc.)—then all these are instinctive. The snap judgment-intent immediately followed or coincident with an awareness of the risks involved and the possible evil results ensuing, the immediate effort at self-control following provocation or on occasion to avert betrayal of his emotions or exposure of his position or the prevention of other forms of precipitate action, all these are so direct, automatic and spontaneous as to be comparable to any other instinctive reaction—both they and the thought, information-gathering and reasoning they engender and lead to—instinctive reaction which has for its purpose (hormic or telic or both) mastery of problem-situations successful adaptation and hedonic self-expression (expressive and coping activities). Fear of consequences (and engaging in thought instinctively to alleviate that fear or anxiety) and of implications of *thoughtless* action (requiring Wisdom to perceive and infer them) certainly is part and parcel of the instinct and emotion of fear in general (generic).

When we assert that Wisdom is instinctive we can also claim the converse to be true and valid: namely, The Instincts, admittedly and indubitably such—such as Love, Freedom (and Justice, Beauty, Might, Faith and Wisdom—our Seven Instinct Categories) are or were rational in origin, having developed during the ages in Man in response to conditions and challenges, and if rationality means anything it most certainly means correct assessment and evaluation of problem-situations with the necessary thought-of plans and thought-guided execution

of these plans carried out leading (and having lead for millennia in the past history of the Race) to successful mastery of those situations and trials and incidentally developing-augmenting the capacities of the human species including the Wisdom-thought capacity which was one component factor in the survival and evolution of the Race and its individual members. As conditions grew more and more complicated and as the human environment or milieu gradually displaced the natural environment, as social relationships, inter-personal ones, including human competition and cooperation, came with ever-increasing momentum to occupy the major energies and determining interests of the individual with the immediate threats and visible dangers of the natural environment receding in importance and saliency, and with meliorism and definitely envisaged plans made with endless care and carried out with infinite pains for the conscious purpose of furthering the advent of the Perfect Society and State (dependent primarily on the calibre of the men-members fit for it as well as upon the Social-Political System itself and its form and nature—the latter a product in part of the human capacity, the capacity pooled and institutionalized, of Wisdom)—as all these changes took place or were taking place in the world external to the individual and his intra-personal make-up his internal make-up had to change and grow correspondingly to enable him to survive and prosper. All of which means that the instincts, all of them, in man had to grow apace to react promptly to stimuli more complex in nature that allowed of no hesitancy on the person's part, but, also, in those long-term or highly complex situations-problems-strifes where immediacy of complete and final action-response was out of the question, to postpone action or to act in installments, as it were (and to acquire for himself a secure position in Society that would permit of such postponed action without self-jeopardy), and to mentally engage the problem—over long stretches of time and study, if need be—until it was all “thought-out” before lifting a finger to actually start on the actional-executional implementation of the thought-out solution.

All this means two things: firstly, the instincts did *not* become obsolete in man but rather that the instincts grew and became more and more complex in him becoming more and *more* saturated with rationality (rationality become second-nature, habitual and instinctive) in the process—and living in human environments thoroughly permeated with rationality and the need to give reasonable account of one's actions and conduct, these instincts were further trained and

conditioned to and with rationality, guided, restrained and controlled in part by rationality; and secondly, the Wisdom Instinct itself came much more into prominence and a selection on a grand scale of those naturally more highly endowed with this instinct, this capacity, by Society took and is taking place. The other Instincts became more amenable to education (*a posteriori*), which does not mean that they were stifled or obstructed by a hostile, counter force, but rather that they were permitted to operate at the proper time and place and under the right circumstances—which not only polished these instincts-emotions-capacities but enhanced and intensified and raised their potential; when they *were* permitted expression then they did so on a grand scale giving vent to the accumulated cathexes attached to them. Of course, too long a period of complete latency of instinct, need and desire is attended by the risk of weakening that potency, but there is an optimum period of withholding before unleasment.

When one is torn between two or more instincts and decisive forceful action is impossible is it not instinctive to pause and ponder, and weigh, and inquire and study before deciding and executing with vigor? If we do not say that this recourse to thought-Wisdom is instinctive then we are left in mid-air, for obviously in such a case the two opposing instincts try to seize the psychic as well as the bodily-physical apparatus of physical activity-performance and end by paralyzing each other, and a period of confusion ensues, a cessation of all and any activity-performance, during which interregnum thought rushes in to fill the vacuum, and once this activity of thought takes over it assumes command until the dilemma is resolved to some satisfactory degree, resolved by the process of reason, weight of evidence, etc., all parts of Wisdom. Throughout time immemorial and to eternity the Seven Instincts-Capacities-powers were and will be reticulated. They, including the Wisdom Capacity-Instinct-Potency, interpenetrate and are intermeshed both in and within the individual and in Society. Instincts become more and more enlightened with Evolution and Civilization, the conscious and the unconscious become more and more harmonized and unified, and it becomes more and more the business of Wisdom-rationality-philosophy to cater to the desires and instincts gratifying and fulfilling-discharging them to the degree that is beneficial not only to the health and growth of the several Instincts themselves but also to the health, survival and prosperity (evolution) of the total organism-person, their carrier and repository and custodian.

And to those who fear that all this self-development will only lead

to greater, fiercer competition amongst equally developed individuals, and to possible disaster, the answer is: "Adaptive Radiation"—as previously described in this book. And this conceptualization of the phenomenon of "Adaptive Radiation" borrowed from the science of Biology constitutes a more highly developed explanation than that offered by Hegel *et al.* who vaguely allude to an Absolute where all differences are resolved, where opposites and opposition are not eliminated but harmonized in a higher synthesis within a more comprehensive context-community. "Adaptive Radiation" is a key concept.

According to Pavlov there are "*meaning-reflexes*," of which Freedom which he calls an Instinct is one; and "meanings" are the very stuff of the Wisdom process and intuition (intellectual intuition, in the present case). The Instincts—specifically our Seven—must not be thought of as irrational responses-intuitions, whether these responses-processes be unconditioned reflexes or conditioned ones, whether they occur reflexively, cybernetically or automatically—or whether they manifest themselves slowly, clumsily and with end-action long delayed. Relegation to the irrational is a grave error, for actually they each singly and in combinations of various kinds originated and grew in the dim distant past as intelligent-successful responses (response-habits, not rigid habits but plastic and modifiable to an appreciable extent) to the natural and to the human environments. And "Intelligent" here is used in the sense of experimental (a continuous process of unending experimentation from year to year and from generation to generation) trial-and-error, trial-and-success, with the unsuccessful modes of response being discarded (or such members of the species as practicing them being eventually "selected out") and the successful ones retained; and both Natural and Social Selection supervened to preserve the individual members of the species (and permitted of their successful reproduction) who possessed, adopted or somehow acquired (and transmitted) these efficient and successful modes of behavior and response (with perception considered an active response, too). And in the course of time—ages and millennia—these elected modes became so well tested, "reality-tested," so habitual, ingrained and structured in the continuing part of the Human Race that they rose to the status of instincts (growing and still modifiable ones). The initial, early and continuing intelligent and rational nature of these response-modes (instincts) must not be lost sight of when focussing our attention upon their other characteristics, namely their spontaneity (so quick as seemingly to bar the slower process of reasoning and deliberation, whereas

in reality the reasoning was already in the past fully engaged in, and an ingrained-set conviction or standard or attitude formed and fixed in the organism and in its central nervous system, C.N.S.—a set idio-graphic (partly racial-nomothetic, too) Standard by which any future stimulus of the same modal type could automatically-intuitively be gauged as higher or lower, good or bad, compared to the level of the standard itself).

Now, since the Instincts are soaked through and through with rationality (and with the rational *method*), are charged through and through with intentionality and expectancy, with purposiveness and directiveness, it seems that the/rationalization process itself (accompanying all the other Instincts, such as Love, for instance, all the way from their incipient, archaic beginnings down to their latest emergent developments), the propensity and tendency to base the instincts upon rational, tested grounds, is itself instinctive. Instinctive drives or propensities are only the consolidated gains made through the ages, ages of experience and of learning from experience. And "learning," education, certainly is an essential part-activity of Wisdom. We conclude that Wisdom: the pre-inclination to learn, to gather data, to postpone commitment-end-action or consummatory action until the foresight of intelligence is satisfied, to seek new experience, to ponder and organize facts of experience or of learning, all these both for their own intrinsic satisfying sake and for their ulterior utilitarian value, this Wisdom, we repeat, is pre-potent, i.e. an instinct.

A double, or rather, a triple, satisfaction is possible in, and attendant upon, the exercise of such instinctive self-restraint or inhibition, self-restraint rationally directed (purposive or hormic) or inhibition followed or accompanied by processes of thought and study: Firstly, the pleasure taken in the engagement in the Wisdom Process per se (Functionlust—"latent Learning," where perception grows without reward-punishment incentives or reinforcement) of satisfying one's curiosity, allaying his wonder, exploratory-manipulative urges-instincts, his natural craving for experience and information-explanation, of mentally rehearsing with alternate courses of action involving a gratification in the ability-talent to juggle massive forces and settle great issues by the use of language, symbols and the power of analytic and combinative thought. Secondly, the surging feeling of inner power and a heightened self-regard in being in a position of freedom and independence to act when ready not when forced either by the pressure of events or by the fear of men—the feeling of being in command of the

situation, of self-mastery, of being "captain of his own soul," and of personally directing the course of his own career—in accordance with his own nature and desires and according to the "logic of events"—and carving out his own destiny. And, finally the expectation of actually attaining the practical objective results (delayed but made more certain of realization in the end) desired more surely and in enhanced form even though (and perhaps because of) more slowly (even years later as in the case of a professional career decided upon instead of accepting immediately the first passable job available), and with the additional expectation that the final consummatory gratification, achievement or triumph when finally at long last obtained or realized will be more amply rewarding, of a higher order, greater calibre and finer quality. As far as the question of risk-taking is concerned we say only this: risks make the man. We maintain that inhibition of action is as fundamental as immediate action-reaction—and we have good authority to back this thesis.

Ontogenetically and phylogenetically the tangible fear of or solicitude for consequences (as the highest purposes become ever more clearly conceptualized) becomes more etherialized and more subject to the process of foetalization and neotony (youthful tendencies-abilities, docibility especially, carried farther and farther into mature life), and it rises to an ever more-firmly planted generalized instinct, to a greater propensity and predisposition for attaining to ever-greater certitude as to the worthiness of objectives and as to their practical attainability. As the ambient Civilization develops more fully and intensively and as the calibre of the personalities composing Society grows one's capacity-for-Wisdom must grow proportionately to keep up with the times; and this means that the dynamics of thought instinctual in origin must become more and more instinctive, the dynamic pressure-drive to utilize this Wisdom-ability to keep pace with the growth of men and culture must continually be enhanced. To be able to bear the ever-increasing load placed upon it the foundations of the intellectual capacity rooted in instinct (instinctual dynamics) must continuously be strengthened and deepened (ontogenetically and phylogenetically), so that greater and greater challenges in the Wisdom-sphere will be met gladly, pleasurably, instead of fearfully and with forebodings of defeat. The advantages are obvious of having an instinctive desire-craving (based on a capacity of high order), as contrasted with the need empirically determined (to one's surprise or dismay), to meet with problem-situations and to gratify this intellectual

appetition and to achieve many triumphs of the understanding both theoretical and practical in nature. When apologists for the Instinct Hypothesis try to make it more palatable by pointing to the "modifiability" of instincts—their educability, etc.—what they really mean is the susceptibility of each separate Instinct to *grow* in capacity-calibre—for instincts like motives are simple-single-elemental, a-tomic, and their essence or generic nature-quality remains the self-same always—it is only its genres or orders-degrees that change or vary but the generic essence meaning-quality is permanent-immutable. A greater and greater fund or reservoir of energies generated or/and bound, cathected, to e.g. the Wisdom Instinct is the first aim of this instinct—i.e. it is autotelic first, and understanding particular objects and events is either accessory or concomitant with this telos.

As previously noted, it is to one's holistic cardinal instinct of fear-confidence (diffidence-boldness, retreat-aggression)—confident or fearful concern with one's very existence, self-reproduction and evolutionary self-development—that we must turn in tracing one's preoccupation with alternatives: results, means, methods, ramifications, repercussions, circumstances, etc.—before actually embarking upon or committing himself to a definite selected course of action from which it may be difficult or impossible to extricate himself if need be. It is to this integral-organismic decisive fear-or-confidence (uncanny wariness or appetite for challenging stimuli) that we must primarily (before placing them in the custody of the meristic-anaclitic Wisdom Modus capacity) attribute the Self's critical attitude (of master and censor) toward, and continual examination and reexamination of, one's own repertoire of urges, instincts, drives, traits, needs and emotions and abilities as to their several or constellated validity, applicability and adequacy. It is only with the passage of aeons of time and with great phylogenetic development that this critical reviewing function of the holistic fear-confidence instinct comes to operate largely through the medium of the specialized segmental faculty-capacity-instinct of the total organism (experiencing the fear-confidence, emotion is not a localized experience-*erlebnis*), comes to work anaclitically through the highly differentiated and specialized capacity called Wisdom—a Faculty which fulfills all requirements for eligibility as an Instinct.

But though the integral Self *may* heed the recommendations of its own organ, the segmental Wisdom faculty, it does not *have* to do so; though the commitments and actions suggested by Wisdom *may* coincide with those actually made and executed by the Self they need not

necessarily do so. One reason for this being that the Wisdom Instinct—a growing and therefore not always an infallible guide—is only One of Seven equal instinct-powers resident as constituent-components in the integral organic-psychic whole-Self—and with that Self being both a resultant of these Seven immanent force-sources and of the undifferentiated matrix of force the originating nexus of the Seven Branches. Manifestly, the Self itself is the final determiner of its fateful acts. And though it necessarily consults all Seven of its faculties and reckons with the welfare of each it is only the irrevocable courses of action actually entered upon that disclose the real-concrete Will (holistic) of the total-unitary Self. The ‘Deed’ speaks more decisively than the ‘thought,’ no matter how ‘wise.’ We have here the ‘fiat of the act’—W. James.

The Self’s special faculty of Wisdom may err in appraising the effects upon that Self from exposure to the influence of Beauty, may not estimate aright the harm inflicted upon the Ego by ‘temporary’ abrogation of his Freedom—and remain unaware of what radical measures he is lable to resort to expunge the last traces of trauma left by such varieties of humiliation and injury. Segmental Wisdom may not sufficiently perceive and evaluate the depth of the wounds suffered by the Self in a Love-relationship experience, nor properly estimate the Self’s resiliency and capacity for recovery. Wisdom goes along with, behind rather, its Six coordinate cardinal Principles-forces, noting, memorizing, abstracting, synthesizing, etc. the data furnished by the direct intuitions of those Six Media-relational experiences, and the noting-synthesizing Faculty itself being a separate power from the Six may be more or less competent in its secondary (non-original) function but it can never take their places and feel what they each feel or what the whole nuclear-central Self feels through these Six; it can only ‘know’ second-hand what they each ‘feel,’ and even that knowledge is limited and directed by the needs and wishes of the Whole-self as defined by its indivisible welfare-and-destiny. Wisdom, that is, the limited Faculty of Wisdom (not the ‘Wisdom of the Body’ organismic-totalitarian in scope), cannot even gauge the proper amount of food or water (or its palatability) one can safely absorb or consume, or how long he can or may sleep, when to go to the wash room, or how deeply to breathe; such acts are automatic on an organismic-whole pattern and scale. And if Wisdom contributes its share to these proper functionings its Wisdom or rationality has been so thoroughly absorbed in the whole process that its separate identity is superseded, if not lost.

Love, Freedom, Justice, Beauty, Faith, and Might are independent relationships-media, and the Six corresponding Faculties for these act spontaneously and independently (though *later* permitting themselves to be modified to a degree by the criticism of the Wisdom thinking-reflective power), and all Wisdom does is follow and note their operations and aesthetics and attempt to recall them when the exigencies of other situations call for a recollection of such primary data. Wisdom rarely correctly and with precision gauges, plumbs or fathoms the exact amount and quality of energies contained in each of the Six energy-wells constituting the Instinctual dynamics, economy and structure of these Six, and of their topological interreaction possibilities. Wisdom cannot foresee precisely the cogency of the impact upon the Self and upon its component Six other manipulatory-sustaining, plastic-reacting Capacities.

When these Seven Capacities—including Wisdom—singly, severally or all together, fail to successfully meet the challenge of the problem-situation at hand and fear is engendered and grips one (fear, which is central-organismic in character)—when such an eventuality occurs, the matricial, non-differentiated, unbound and free-floating energy-source (production or storage center) of the organism is tapped and available energies mobilized and impressed into the service of any or all of the Seven differentiated special Dynamic Sub-systems reduced to exhaustion by over-exercise and overwork in the process of dealing with the specific problems in their several modal spheres and media. Fear here serves as an “injective,” an emergency signal for summoning all available energies. As Pepper says, “The function of these two drives, fright and aggression, is that of injecting fresh energy into any activity of the organism when the SPECIFIC energy of the (other) drive may be insufficient for the task; they are reserves behind the lines. They are ready to come to the *Support* of any appetite or aversion that meets serious obstacles, and if necessary to pour the whole available energy of the organism into the efforts.” And it is noteworthy that Professor Pepper sees the James-Lange Theory of Emotions confirmed—(and even Cannon’s version itself in effect agrees with this conclusion)—by this account of the deployment of one’s energies under the influence of fear-rage. Which means in our topic under immediate consideration that Wisdom is not sufficiently prophetic of the soma-psyche’s resources and reactions but must rather stand idly and helplessly by as a bystander and spectator only and

simply note (introspectively, the actions the Self actually takes or attempts overtly to take) the magnitudes and changes in magnitude of the emotional, conative, volitional and actional spontaneously experienced by or/and outwardly or inwardly noticeable symptoms of: sweating, rapid or slow heart-beat, cessation of the digestive process, flushing, convulsive body movements, dry mouth, feverishness, changes in the rate and depth of respiration, faintness, effects on bowel movement and on sex activity.

Though the Wisdom Capacity may assist in perceiving the promise or threat to the Self, help to clarify the precise meaning and extent of these, it cannot divine the measure of the resources-energies the Self can in desperation marshal. Wisdom is only one (of Seven specialized) power, only one organic-psychic instrumental-faculty, for dealing with problem-situations of various kinds and different combinations of elementary kinds; there are problems that Wisdom cannot tackle or if it does help in tackling and solving them its contribution is hidden beneath the more prominent and salient contributions of the other Faculties more closely related to the specific mode-medium of the problem at hand. Where, for instance, Beauty of person is needed to successfully appeal to people Wisdom cannot substitute for such Beauty. Neither can Wisdom take the place of Might where only a strong fist or a broad back will do the job. Nor can Wisdom do what Faith can, where, e.g., during a long lifetime of trials, tribulations and vicissitudes one is not diverted from his primary goal in life, remaining steadfast to his character (moral character) and to his creative work or accomplishment. And Wisdom cannot supplant his capacity for Love (His love-giving or love-getting ability). The same is true with regard to the non-interchangeability of Wisdom with the Freedom or the Justice capacities. Biologically there is such a phenomenon as a second organ performing the functions of the first organ when the latter is injured, but this can be done only for a limited time and with a fraction of the first organ's efficiency. And in the case of psychic functions the same partial replacement but to a still lesser degree may take place, due to the temporal interlacement and reticulation and mutual interdependence of all Seven of our Faculty-categories, but the handicap to the Self is too obvious for further comment.

The Self itself, and the Will it manifests in actual concrete irreversible act, must be the final arbiter of its own destiny. Wisdom, like all Seven autonomous Value-Capacities, has its own separable autotelic

purpose—which may (or may not) coincide with the Self's primary purpose; that of survival, survival in an evolutionary way, and successful reproduction.

Though, presumably, the Wisdom Capacity originally was harnessed in and did foster these primary interests-goals of the should-be unitary total Self, it is nevertheless a fact that Wisdom often becomes, and always is liable to become, tyrannical over the Self (N. Hartmann) or parasitical upon it (Angyal). Because Wisdom has a life and purpose, content, method and means of its own, as apart from the main purposes of the Self (named above), it may become so enamored of its special purpose, of its unlimited freedom to pursue that sub-purpose, and of the rich pastures open to it (the accumulated Wisdom and lore of all Ages and Societies), as to induce the Self to gorge itself with this single food-item and neglect the central Self-ego interests and the separate several interests of the Six other segmental Value-Capacities (or Six other Ego-nuclei—W. H. Thorpe) of the whole-Self—which must not go undernourished or under-exercised, or the Self's potentialities and possibilities are weakened and stultified. Wisdom may entice the Self to let it engage in the inordinate broadening of his knowledge (in some special field like Science, Theology or Philosophy or in many fields) because of the pleasure derived, whether or not any actual material profits accrue to him therefrom, whether the Self as an indivisible well-rounded unit remains well balanced or not, or whether or not the Six other Capacities suffer a decline through neglect. From its status of autonomy and of relative or limited independence as one sub-energy-system amongst seven all within the one-whole personic Energy-System it, Wisdom, may (though ostensibly prospering by itself, alone) degenerate into what Angyal calls a Segregated System (or dissociated system), and thus, though thriving temporarily, will ultimately either weaken the Whole-Self-System or become alienated from it. It *may* deflect the Self from its wished for purpose of enjoying *all-round* growth, may reduce the capacity of the protoplasmic Self to achieve all-round evolutionary self-development, and may cease to serve as a means-instinct for *Self*-survival, creative Self-evolution and Self-reproduction, purposes for which the Wisdom instinct-capacity came into being and for which the organism (the phyloorganism) nurtured and employed it. Rather Wisdom *may* go off on its own on a tangent and cultivate itself, Wisdom (including Knowledge—knowledge 'by description' not knowledge 'by acquaintance' which latter implies experience within the Six other differentiated Fields-Modes and in the

total-Moral Sphere)—Wisdom will go off and engage in self-cultivation almost exclusively, cultivate Wisdom for its own sake and regardless and contemptuous of the Self, the protoplasmic potentially immortal Self, and its destiny. Instead of fulfilling its original purpose as an instrumentality of the organismic Self (ontogenetically and phylogenetically) of mediating the harmonious articulation of all the Self's experiences, experiences falling within the whole-Moral domain or/and within the Six differentiated Fields, integrating all these in the interest of all-round creative Self-evolution, instead of continuing to do this Wisdom, in its pride and gluttony, may come to obstruct and preclude this integration-harmonization of all interests, powers, aims and activities-experiences of the Moral whole-Self. If it acts thusly it also automatically commits a grave error, a crime, against its own self, viz: it defeats its own autotelic purpose-possibility, that of limitless perfectibility of its own. As Angyal says: "Activities well-integrated with the rest of the personality are more forceful, because they are supported, backed up, reinforced by many systems of the personality." The 'amount of energy' which propels activity depends not only upon the amount of raw energy (derived in last analysis from metabolism) in the service of the structured individual human machine but also upon the 'integrational status' of that person. Segregated functions usually lack energy or they lead a parasitic life in the organism. In the case of Wisdom which in great part has as its data, danda and raw material in the experiences within the Six other segmental spheres of endeavor it needs must have its data within those Six domains increased in quality and quantity in order for itself to have more nourishment to grow more. Since Wisdom deals with 'meanings' and by the use of symbols with vast numbers and kinds of meanings, and since many of these meanings are engraphed in traces in the body and brain of the person, it follows that the greater the number and variety of these experiences-meanings and their traces (within all Seven meristic modes and in the nexual Moral medium) the greater the likelihood of one's Wisdom expanding due to the fact of the greater number, variety and quality of the materials it has at its disposal to work with.

Initially and if not over-emphasized-over-specialized or misapplied, Wisdom is irreplaceably beneficial to the organismic Self and ministers greatly to its holistic-*organismic* aims-survival, proper rate of growth and proper reproduction—as well as to its own special aim—for it helps both to find ways and means to further the growth of the other Six Determining Tendencies, and to check when necessary and harness

them together harmoniously as a team (helping avert over-expansion of any One of them at the expense of the others or/and of the Self as a unit-whole). To instruct or recommend to the Self when properly to pause (such pause being a *positive*-activity of self-repair, self-recreation etc. and not just a negative restraining effort), to advise it to remain non-committal (when advantageous), to keep the Self from becoming too transparent, to avoid compromising himself, to counsel prudence when one is inclined to start headlong upon a course of conduct that may perhaps prove to be irretraceable, irreversible or irrevocable—surely all these admonitions are Wise or are compatible with Wisdom and are in line with the foremost all-embracing maternal Instinct or Self-preservation, and hence it logically, unavoidably follows that this Wisdom (and its cultivation) is itself an Instinct; perhaps a derivative-anacletic and segmental Instinct, but an Instinct nevertheless. The inference is inexorable.

The accumulation of Knowledge itself, such an important factor-ingredient in Wisdom, (and so nearly coinciding with the admitted holistic "Exploratory Instinct," which includes the manipulative as well as the perceptive) as a process is often in important ways instinctive, in the sense of its proceeding below the level of focal-purposive consciousness (subception) and without voluntary attention and direction. The phenomena of: an *active* unconscious and subconscious psychic life (not to mention uncontrollable somatic-physiologic processes), of unconscious cerebration, of unconscious inference, unconscious self-identification, unconscious purpose, involuntary attention, propaedeutic learning and education, the truth of the doctrine of the mneme-trace-engram—all these reflecting the real Self as faithfully as voluntary attention and the Conscious psychic life—all these are facts too well attested to and almost unanimously accepted to require further argument and proof. The facts: of sudden, unheralded insights, of abrupt spontaneous illumination and discovery, of revelations, as it were, these in part explained (after their occurrence) by the the subconscious activity of "free" association (of experiences and ideas-meanings), associations not focally or pragmatically concentrated upon, attended to or directed—and continuing quantitatively and structurally during a period of "incubation" when conscious-purposive preoccupation with the specific problem is entirely absent, and during which period, presumably, (as results retroactively indicate) inertial neural activity proceeds automatically on the momentum of the unspent force of its initial impulsion and progresses automatically, unconsciously,

i.e. INSTINCTIVELY—all these facts are direct and collateral evidence to the unconditioned-reflex nature of Wisdom (Instinct nature) as well as to its conditioned-reflex nature, deliberate and empirical and non-apriori.

The doctrine of 'Reminiscence' (Plato) and 'Anamnesis' and the Socratic or maieutic Method of Learning (and the doctrine of 'eternal recurrence' of identical things) claiming as they do that all learning is primarily and to a large extent a RE-learning, a Re-membling, rather than an original, novel, bizarre experience and awareness—this Doctrine or these doctrines in conjunction with the fact that such learning (as far as it can or does go serenely) represents a search for proper satisfying stimuli—a search that is spontaneous, automatic, impulsive and satisfying (as holds with regards to all Instincts or are features contained within the very concept-reality of Instinct)—and still further involving the rise from mere latent potency or potentiality to real response or real deed-act-behavior (including learning, memorization, assimilation, feeling and understanding) and the rise of ideas from lower to higher levels of consciousness and the conscious effort and enterprise to raise the ideas from lower levels of precision and structurance to higher levels with the "natural *desire*" that lies at the base of this effort-conation—all these attest to the propriety of regarding Wisdom as an Instinct. The prime tension, the motivating force-idea (*idées forcées*), phases of the process and the goal (no matter whether conscious, sub- or un-conscious) are innate, instinctive. And no wonder! Since Wisdom is one of the irreducible dimensions of all Reality, all existent beings-things—inanimate and animate, and certainly animals and especially man (individuals, groups)—all things in being must have had in their arsenal of functional apparatus some psychosomatic morphological structure and capacity developed within them corresponding to that Wisdom-Dimension of all possible environments—milieus to which they had to adjust and which they had to master; the demands of such a Wisdom-dimensioned world had to be met, or else—by the evolution and cultivation of a Wisdom Capacity, just as surely as the fact that in a world of vision the visual capacity had to be developed as an elementary-necessary tool in the struggle for existence.

The self-restraint exercised, the attitude of suspended judgment held on to, and the breaking of the natural tendency of ideas to spill over into action (W. James) and with action itself deferred, the maintenance of the 'biological habit of inference' (J. Dewey), the efforts exerted to

raise experiences and their meaningfulness and conceptualization from lower to higher and more definite and articulated levels of definitive forms of consciousness, the labor involved in the mediate process of gathering and organizing relevant new data-danda (not to mention one's being taxed by the exigencies of exposure to new facts and experiences) and in the mental concentration needed for strict logical reasoning—all these, factors in the exercise of the faculty of Wisdom, all are time- and energy-consuming activities, all denote the employment of forces (mental and physical forces) and the fact that hard *work* is being done, that is, a power-process is under observation. All of which presupposes the existence and availability of energies, energies needed to fuel that process, and the existence of an energy-producing power-plant and an energy-storing system and an energy-regulating mechanism for turning on or turning off the energy-fuel when needed and when not needed. Which leads to the inescapable conclusion that the more intensive the cultivation of the Wisdom-faculty, the loftier the heights reached by this Wisdom—in and by any given individual organism—the vaster the reservoir, the greater the production capacity (and operating at capacity) of the power-house plant concerned, and, hence, that the ultimate heights any particular person's (or Grouping) Wisdom can scale and hold—as relative to some other individual's and also as absolutely—depend upon and are in great measure determined by his inherited *general*-nuclear undifferentiated global energy-potential and also by his inherited *special* Wisdom energy-potential, by the magnitude of his innate segmental Wisdom-capacity—a special energy-fund or cathexis responsive only to and operable only by stimuli and problem-situations of the Wisdom-meaning medium-category or dimension.

On top of these two primary factors are, of course, the good or bad fortune (chance) of being born in either higher or lower cultural-technological Societies or Centers (which are there for all his neighbors-competitors or/and cooperators equally, and hence constitute no criteria for differential judgments as to relative mental capacities as amongst these neighbors) and of deriving the benefits accruing to one from a highly advanced and specialized (post-natal) training in the Wisdom-Universe-of-Discourse as a whole, or, which is more often the case, in some specialized sub-segment thereof, e.g. the special science of Physics by the Physics student. Contrarily, through bad fortune one may sustain the loss of being deprived of such environmental facilities

and conditions, which are needed by any individual to achieve the utmost possible growth and development of *his* Wisdom Capacity.

Wisdom ("pure" Wisdom—e.g. "pure Reason" and not "practical" Reason which latter really relates to the Moral decision-act of the total-personality committing itself and acting as a totality-unit—and which in its entirety includes the other Six segmental-constituent dimensions-capacities of the total Self—the "Ethical Voluntarism" of Kant rather than the metaphysical "Will" of Schopenhauer) this meristic Wisdom, I aver, is often mistakenly, but excusably, identified with Consciousness, general consciousness (which really includes all degrees of consciousness including the so-called "Unconscious"), and is presumed to coincide with "awareness" generally. This error—of mistaking a part for the whole and the species for the genus—is due to the fact that Wisdom, especially that of Man-in-Civilization, is an inseparable adjunct of all experience (understanding and doing), of all sentience, and of all sorts of Cognition—a sort of after-effect (epiphenomenon) or prolonged shadow of any and all sorts and categories of experienced stimuli, impulse and act that really belong to either the Faith, Love, Justice, Freedom, Beauty or Might and whole-Moral species-modalities of Life and Reality, and only secondarily do these same serve as food and raw material and content for the segmental Wisdom-Capacity. It is true that the sensitivity to, and the capacity for, each of these other Six sub-Forms and the one total-Moral Form of experience-in-situation can be construed, correctly, as so many species of Wisdom since each and all have a basic rationality-intelligibility underlying them, but, obviously, this "rationality" is yet to be explained (and explained only by the Wisdom Faculty and in the segmental Wisdom Medium), and it is different from the noetic, discursive, soetic, speculative deliberation and experiment of logic, of pure reason and of scientific proof belonging strictly to the special domain of the Wisdom Capacity-and-Medium *per se*.

No matter whether the original stimulus or problem-situation primarily is one chiefly-saliently involving a consciousness (any or all phases of consciousness: cognition, emotion, desire, conation, volition, and of *performance*) of either the differentiated types of Justice-Injustice, Love-Hate, Freedom-Slavishness, Faith-Anxiety, Beauty-Ugliness, Might-Weakness or the holistic undifferentiated Moral-Immoral type—no matter which one of these the Self is occupied-preoccupied with, unavoidably almost (in man), the Wisdom Capacity

ALSO is concomitantly stimulated to some appreciable degree and enters, obtrudes into that other special Field. But, if permitted access by the Self (and often this permission is not forthcoming as in the case of "stimulus satiation" or in the phenomenon of "Scotomization" where only that limited amount of awareness of the stimulating objects is entertained that the Self can safely assimilate without traumata—thus limiting the role of Wisdom), if Wisdom is allowed (by the Self) to function, to function in connection with the Moral Activity or any of the other Six separate sub-Fields of experience-activity, it is allowed to function only as accessory not as principal, only as means-tool or instrumental medium to help in the resolution of a problem which primarily, essentially and substantially is one falling in and concerning One of the other Six or the Moral Realms of Reality and Experience (or some constellation of two or more of them).

The primary goal, for instance, may be Justice, securing or dispensing it where and when injustice threatens or has been worked; the primary purpose may be Love, to seek to be loved or to find a proper object to bestow it upon; the major objective motivating one may be Freedom, the urgent need to free himself from certain outward restraints and gain a modicum of Freedom—etc. etc. And in all of these instances Wisdom is permitted or invoked to assist, but in the final and consummatory triumph and gratification (hedonic in sensuous or spiritual ways, or both), the terminal "quiescence-pattern" is achieved in the special, specific Fields of Justice, Love, or Freedom, respectively—and only incidentally, almost inadvertently, is the Wisdom need-and-instinct gratified. Here Wisdom is not exercised autotelically but only instrumentally. And, furthermore, Justice and Freedom here are not utterly dependent upon Wisdom to mediate their gratification and growth—Might may be resorted to to achieve the same end-results, e.g. a hard blow will rout an intruder attacker more effectively than deep Wisdom will or can. Beauty will win Love much oftener than Wisdom—and Love is more likely to beget Love faster than Wisdom can elicit it. Courage, Moral courage, cannot be replaced by mere Understanding (Wisdom). Wisdom cannot reason away an Injustice; only a Just settlement can restore the balance of Justice. Wisdom, as the Bible says, cannot add one cubit to one's stature (Might or Beauty, as the case may be). Nor can it add an iota to one's given sex potency—though Wisdom may help conserve what he has. Nor can it add much to one's degree of natural Beauty. Wisdom of itself cannot double for Faith when in trying situations the feeling of strength and

certitude characteristic of Faith is lacking and fails to well up; the "leap" of Faith is something other than plain Wisdom—it is a departure from it. Wisdom cannot substitute effectively for the natural vitalistic-Moral ability to persevere under great stress, or to voluntarily and spontaneously take risks necessary for the attainment of important objectives. The presence of Moral courage and Moral intuition is essential (e.g. M. Scheler's "Emotional Intuitionism," of which Wisdom is only one of Seven segmental constitutive kinds or parts).

Wisdom can assist but it cannot substitute. Admittedly, Wisdom in some one or more of its expressions-genres such as memory-recall, reasoning, imagination, etc., is always in some degree co-present with and during the operations of any or all of the other Six specialized Value-Capacity Types and the holistic-organismic Moral Power and does exercise a practical influence of greater or lesser magnitude. E. g. in the realm of Beauty: sensible, skillful, dressing enhances one's beauty of appearance. But between being a contributing factor and becoming a displacing substitute there is a world of difference.

There are several reasons for this just-mentioned ubiquitous co-presence of Wisdom (omni co-presence):

Firstly, there is the natural inter-penetration, inter-permeation and inter-gearing of all Seven Dimensions of Reality and of the Seven Capacities of individual substantive agents-persons dealing in and with them (and of the Seven Corporate-Personal Institutions corresponding to them) and their reticulation in the temporal process of their development and growth (where none can grow very high except in necessary combination with the others). The property of "cluster-linkage" characterizes these Seven Fields as amongst themselves. They are mutually essential to each other's growth not only in the neutral sense of compatibility and "harmonious differentiation" amongst them but in the more concrete manner of "non-restrictive specialization" as seen in the greater growth of some bodily organs over others. This is not surprising because all Seven Capacities originate as differentiated Means of/from a common global matricial Center of the total-Self which seeks to maintain its Self-Identity and its Self-Interest (its Destiny or striving for perfection—its indivisible unitary Fate and Salvation) in a World separable into Seven Dimensions but in actual routine daily existence a World where Two or Three or all Seven of these Realms come together in lumps, inseparable from each other in the actual event or situation, and to meet which lumped situation the individual Self must use the corresponding Two, Three, or all Seven

of his Faculties together. Which causes the latter to become linked and mutually reinforcing.

To illustrate: Freedom, or a minimum thereof, is a necessary condition for the proper functioning of any and all of the other Six segmental and of the Moral Capacities. And the amount-quality of Freedom required is directly proportional to the scope-intensity of the latter's functionings. Some degree of Faith must also be present as to the outcome of the tasks persevered in in any of the other Activity-Realms, else one's determination will suffer and the chances of success be reduced. Here also the greater the problem or challenge faced, the greater must one's Faith be to make success more likely. Some Love-or-Hatred of the object under consideration must be present as a drive and goad to continue with it. The greater the difficulty of achievement the greater the Love needed for the object to impel him to sweat for it.

And the same is true with Thought (Wisdom); it, too, is "linked" with the Others.

Secondly: the complex-organic Society we live in (including the several Institutions thereof) wherein each and all are utterly interdependent and constantly interacting (economically, culturally, politically, etc.) and wherein intercommunication (by and through action, objects, language and symbol) is axiomatic and continues uninterruptedly—this organic Society, I say, engenders and implants within all normal individuals a compatible attitude of rapport, a readiness to commune and communicate with others—to confide, to appeal, to explain and render account, to persuade and defend oneself against undue persuasion, to justify one's self and his particular acts, dispositions and experiences; and all this need and impulse (both innate and acquired) and the requirements for intelligible and intelligent cross-communication not only promotes but actually necessitates the cultivation of Intelligence in general (and per se) and of Knowledge (the accumulation of which, particular-itemic and structured, over the ages augments the successive irreducible minimum of Knowledge of the particular average person), and especially a knowledge and understanding of other persons, upon which depends our ability to impart to them ideas they can absorb or to learn from them, with the necessary proviso that this reciprocal instruction be conveyed in conformity with the demands of an over-all economy and in accordance with the dictates of logical presentation, with the use of psychological methods and with a knowledge and understanding (always growing) of the

material content and data-danda and also of the medium of expression, vis: language, symbol-formula, blue-print, scale, map, diagram, graph, etc. etc.

Thirdly: in the very attempt and striving to solve problems (and meet the demands such problems and their solution make) that essentially and distinctly, originally and ultimately, are of the nature of either: Might (a brawl, a war), Love (affection or estrangement), Justice (e.g. crime, sentence, actual punishment), Beauty (an inspiring symphony or a boring composition), Freedom (resist or yield to a neighbor's or a spouse's domineering), Faith (be optimistic and brave or yield to anxiety and despair), and/or of the holistic Moral (self-transcendence or self-exploitation-depletion)—in dealing with *such* problems, I say, one is in commerce and coming to grips with realities —“TYPES” of realities—of such magnitude, depth, complexity and duration that in many instances summary unconditioned reflexive resolution is out of the question. When “time” enters the situation as a considerable factor in it then Wisdom—as such—especially step-by-step, phase-by-phase soritic, graphic Reason and method, gets a chance to do its stuff, vis: to deliberate, to investigate, to mediate, to judge carefully, etc. The very holding on to a problem for a considerable length of time—holding out, without incurring consequences too severe and too costly for the benefits eventually to be obtained, a demand-making problem involving Love, or Justice, or Freedom, for instance, holding out and not immediately, reflexively, automatically resorting to surrender, to force or to escape—letting it rankle for a period of time during which internal associations connected with the specific problem at hand and conducive to its *successful* resolution have a chance to be formed, associations formed by delving into one's unconscious, pre-conscious and co-conscious and also conscious fund-levels of memory and knowledge and drawing the relevant items or dispositions up into and within the focus of the problem of longer or shorter range one is presently grappling with; i.e. the very moral attempt to use Wisdom helps create the necessary conditions for a more successful solution of the problem-situation. That is, Wisdom goes hand in hand with the other Six differentiated categories of experiential problems and with the holistic Moral one. Using Wisdom to explore all possibilities and searching for all resources and facilities and contacts in and connected with the specific problem-situation and its demands always helps providing the initial energy-strength needed to utilize it in the first place is available. This tenacious grip on and

preoccupaton with (consciously and unconsciously or incubationally), this mulling over and pondering of, a specific problem belonging primarily-essentially, amelioratively, to the other Six Dimensions named and to the super-ordinate Moral Dimension, this reviving, re-amplifying process, this reliving, this interminable collection of data-danda, this endless combining, separating and recombining of stimuli—originally of *other* than the Wisdom dimension— is *also* of the very essential nature, or rather, is of the very substance and tissue, of Wisdom; and the two: the original experience dimension-capacity and the Wisdom Capacity-dimension, combine and collaborate to effect a satisfactory resolution of the challenging situation, and this incidentally redounds to the development and growth of both faculties-capacities—as such.

And Wisdom not only helps each of the Six Value-cognition Faculties separately but intervenes to mediate between two or more of them whenever interaction (conflict or/and cooperation) between or amongst them is sensed to be possible of occurring.

These Six segmental Capacities manifesting themselves each in its own particular form or sequence of activities, or constellations of two or more of them, are all, in final analysis, subject to the test of rationality, of intelligibility, of universal-objective Reason—i.e. to the critical scrutiny and judgment of Wisdom, which includes not only internal logical coherence-unity but also necessary practical reference to concrete goals pursued by the individual, and to the objectivity, validity and adequacy-superiority of these goals—goals such as realistic-accurate appraisal and mastery of the environment, milieu and macrocosm and goals the successful pursuit of which minister effectively to one's own self-preservation, self-respect, self-evolution and self-perpetuation-propagation.

The whole-organismic Moral Capacity itself despite the fact that it is both the matrix and toti-resultant of the Seven meristic Forces-capacities including the Wisdom Capacity nevertheless and notwithstanding is subject in its intentions, decisions and actions (*moral* in nature—and as Royce would say: "Choice, commitment, responsibility") to constant review by the intellectual Faculty (Wisdom), its own constitutive, componential psycho-physical part-organ—except perhaps at the very moment of decision-commitment or of action-accomplish (the fiat of the act) when a spontaneous event-drama occurs (uninhibited by further deliberation).

It is true that the Six other segmental Senses-capacities and the

Moral Sense-capacity, growing as they do in time and with experience (in scope, intensity, complexity, protensity, etc.), review *themselves*, criticize and revise themselves (with or without the aid of Wisdom-Reason) as it were, for, being each cognitive in its own essential nature (sentient, goal-seeking—"ordered," Kant), each involving a unique sort of consciousness, awareness or cognition, comes with increasing age, experience and maturity to rise to a higher level of competency, insight, of aspiration and integration-articulation, and the person "feels" the difference between his present level-standard and his previous level-standards and feels them intuitively-consciously, perceives-feels it or them directly-instantaneously, non-mediate, precluding any concomitant active intervention and operation of the Wisdom Process-Faculty.

But then after this original self-consciousness and self-criticism by each of the Six meristic and the Moral-holistic Faculties in their own respective Realms the Wisdom Capacity soon hereafter or later on, the Wisdom-faculty *as such*, becomes activated and starts to function with its analogies and inferences, its deductions and syntheses, its comparisons and its drawing of ever-finer discriminations, etc. The inauguration of this after-reflection marks the start of the Wisdom movement; this cumbrous second-hand preoccupation with the original (and acoluthic) perceptions-experiences (occurring in any One of the Six meristic Fields or in the Moral Arena) comes after the primary emotional-volitional-actional impact-result of the original segmental or moral stimulating-situation upon its corresponding isomorphic-isotropic Faculty of the individual or corporate persons—comes after the original stimulus strikes and engraphs or ecphorizes and imbeds itself in the organism and evokes an attitude on the part of the person-organism appropriate to the event-stimulus—the deliberative process of the Wisdom Capacity comes after the originals, I say, just as surely as *analysis* of visual or auditory stimuli comes *after the* visual or sound images are in, received fairly complete and intact.

Firstly, the proper sense-capacity or organ receives or experiences its appropriate corresponding stimulation—stimulation coming from the outside or/and from the body itself and its states—receives it favorably, rejects it, or judges it immediately as belonging at any point along this continuum-spectrum-range good-bad dipolar uni-dimensional line, depending upon its relative (or absolute) quality, magnitude, intensity, scope and duration—(whether it be the Love-Capacity spontaneously judging the Love-stimulus—in the gross—or the Justice Capacity directly reacting pro-con to the Justice-type stimulus,

etc.). Then later when the original flavor impact or primary feeling tone starts dying down, and the gratification-unlust which flooded and monopolized consciousness (including activity) for the time being (abandonment of the Self to the aesthetic hedonic enjoyment with gusto or to the hearty dislike with dis-gusto of the object-stimulus) thins out, then, and then only, does or can cool, collected, deliberate Reason enter. And even then when Reason does supervene it must reckon with those original feelings—emotions or intuitions directly registered in consciousness and in possible impulsive action-reaction, reckon with them as basic and paramount data-danda constituting the material content of its intellectualistic-rationalistic activity— an activity which includes forecast of possible consequences and the preparation and devising of plans to meet them.

Of course, even intuition and impulse and instinct “absorb rationality” in the course of their phyletic or ontogenetic developments, seeing as all these are reticulated; and there is such a concept-and-fact as perceptual thought, and thought on the level of sense-perception (Kant). But these have lost their identity as thought temporal-energetic processes per se. They are “absorbed,” and lost sight of as separate entities.

The strength of the original sense impression (sensuous) or, rather, faculty impression—the emotion it evokes or the kind of challenge it presents, does not register primarily in the intellect (unless it is a conventional scientific problem presented for solution) but in the proper-corresponding Sense-capacity—One of the Six-Seven meristic ones or the holistic Moral Sense-capacity—and the intellect must during all the stages and phases of its operation reckon with that initial total-gross-molar impact-impression, which lodges in the thalamic area of the brain and not in the cortical, though the impressions may pass through the latter and the two areas are never dissociated. It is well known as an established fact that it is the thalamic area that is the locale and seat of both the instincts and emotions (of which interpersonal social relationships form such a large part) connecting with not only the cerebral cortex and the rest of the Central Nervous System (CNS) but also connecting directly with the two parts of the Autonomic System that control the regulation of energy-supply for the whole organism. The Wisdom of the intellect—with its main seat in the Cortex—neither creates-generates nor controls the originally-felt-effect of the impinging stimulus or situation—(with the exceptions just noted, e.g. when the stimulus is contained in whole or

major part in the Wisdom Sphere—a mathematical equation or a problem in Science, the *Physical Sciences*—problems entirely impersonal, not personal or interpersonal, social communicative or emotional in nature, dispassionate and non-introspective, non-subjective and non-intersubjective or trans-subjective). Knowledge by “description” rather than knowledge by “acquaintance” also as a rule falls within the latter category of purely Intellectual problems. Otherwise Wisdom simply takes note of the presence and continuing effect of the initial stimulating problem-stimulation, files it away in the memory, so to speak, for future reference when appropriate action may prudently and safely be taken—files it away together with its potent effects and desired-but-deferred response then and there wished for and desired, its ramifications and repercussions as related to the Self as frame or reference and from its inception to its cessation-extinction through consummatory gratification or some other possible quiescence pattern.

The Wisdom Faculty does not generate the vital energies within the Self (the complete dynamic organism that *does* produce these energies), energies that (alone) must and can cope with intruding or challenging stimuli and problems—energies which if present in sufficient quantities, qualities-forms, or structural “converters” adequate to the job, enable the person (or Corporate Person) to successfully meet them—and if insufficient, etc., he may succumb to them. A wise person can learn to properly estimate-evaluate the existence of these energies within himself, the calibre and abundance of these volcanic energies, and learn to regulate what he has at his command and “convert” these energies most advantageously.

Furthermore, as previously stated with regard to the difference between “Intent” and “Will,” the shrewd, intelligent recommendations for future or present conduct-performance proffered by the Wisdom-Faculty (the Wisdom *Dynamism*) constitute the person’s conscious “Intent,”—but whether that “Intent”—and to what degree—will actually be executed and/or translated into concrete obligations assumed with personal responsibility for satisfying them, translated into commitments made or into behavioral action-deed and performance more or less irrevocable in character (with all their probable consequences) depends, in final analysis, upon the holistic-organismic Moral “Will”—(which does reckon with Wisdom one of its Seven differentiated, constituent-components or structured sub-energy-systems, but *also* reckons with its other Six component sub-

systems, with their needs and sub-intents, some or all of which may not be in mesh with the wisdom-sub-System—and reckons also with the *undifferentiated* nuclear part of the total Self). Ideally, the course mapped out “consciously-telically” by the abstracting-generalizing Intellect should be suitable to the desires and capacities of the other Six segmental power-systems and to the central-nuclear power-source, but actually the desired complete correspondence is often lacking—but the “Will,” which includes the “conscious” and the “Unconscious,” the Will which is coincident-identical, consonant with, and determined by, the total energy-potential—structured and unstructured-or-nexual—of the Self in its wholeness, its articulated wholeness, its unitary togetherness as an energy-producing, work-performing System—I say, this WILL manifests itself most truly in its most irrevocable behavior, its actualized net performance, in the spontaneous DEED, in the path spontaneously embarked upon, and not so often or so truly in the “thoughts” it thinks or in the plans it sketches, which latter are only rehearsals for possible future self-responsible action. The Will, the unknown, unconscious grand-total Power of the particular Self distinguishes one person from another.

We claimed that Wisdom was an Instinct, and as such it too should be considered “unconscious,” to an extent at least. And that is so. But though it is instinctive in root origin, like the other Six Value-Capacities, its main function is to bridge the gap between the unconscious and the conscious (while “purpose” is continuous, for there is conscious purpose and unconscious purpose, e.g. the telic and the hormic), to make conscious and knowable all obscure happenings, all subconscious proceedings, and to seek and supply justification and explanation of everything that goes on, liminal or subliminal, intra-personally, organically physiologically as well as Societal and cosmological.

Wisdom IS a standard by which each deed and all action of the organism must be tested—but so are Faith, Beauty, Love, Justice, Might and Freedom standards by which Wisdom itself is tested. These Seven are equal co-ordinate Standards—with the super-ordinate final Standard, controlling Standard, being the Moral. It alone, as evinced and reflected in its most irrevocable total-Self-compromising actions-performances, is the sovereign Standard that rules conclusively.

NOTES

INTRODUCTION

Ed. P. A. Schilpp, "Philos. of E. Cassirer," 1949, pp. 314, 320, 779, 828. A. Rapaport, "Operational Philos," 1953, p. 214. M. W. Riley & Associates, "Scale Analysis," 1954, p. 8. H. J. Eysenck, "Scientific Study of Personality," 1952, p. 42. J. Olds, "Growth & Structure of Motives," 1956, pp. 137, 138. Carter and Kroeber, "Evolution," p. 646. Norcutt, pp. 79-80.

M. Scheler's "Moral Instincts."

The greater these "Capacities" the greater the *Koinotropy* of their possessor: the individual Man. See: Hinsie & Shadzky, "Dictionary of Psychiatry," "Koinotropy."

Chapter I—Text

Van Nostrand, 1952-3 (Einstein), p. 13, "Distance, Time & Mass/Energy."

Ch. M. Perry, p. 645, "Jour. of Philos." 11/21/40, Vol. 37, No. 24. The Principle of Dimensionality preempts the universe. Interpenetrate into a "Dimensional System."

C. J. Ducasse, 1941, p. 35. Because the species of a genus are not mutually exclusive no concept can ever come to us as an absolute novelty. We come to know better what to some extent we knew al-

ready. p. 38, "overlapping" philosophical concepts (Collingswood).

C. G. Jung, Pantheon Books, 1953, p. 36. The faculties can be proved to be inherited instincts, yes, preformations a priori, formal conditions of apperception based on instincts.

"Plowback."

"Systemic," rather.

Add (And the fact of Unconscious Cerebration).

"Converters" of Energy.

Von Münsterberg's "Action Theory," which asserts that one's ability to *perceive* is determined by his readiness (capacity) to react. A. A. Roback, 1952.

Schilder, p. 314. The tendency to master reality has the character of a *drive*.

Schilder, p. 319. Suicide is a way of doing justice to the demands of the Ego (Ego-ideal).

G. Brochmann, "Humanity & Happiness," p. 294. Insanity is *in*-volute to the process of *evolution*.

When survival is threatened immediately by a capacity grown too weak, one's main efforts must be centered upon *its* development; otherwise and in other cases his survival depends upon the development of his naturally strongest capacity.

E. Weiss, 1950, p. 355. Paul Federn, "The Unsatisfied Libidinal Cathexis *more* readily expands to include the entire ego."

Psychic Diapason.
pp. 113-118.

R. B. Perry, 1954, "Realms of Value," Preface, VII. "The Realms of Value coincide with Man's Major Institutions." H. Gerth & C. W. Mills, 1953, p. 77 (& p. 177). Sheldon, p. 103. Social Institution & Inner Mind. J. Collins, 1954, p. 613 (Hegel). The various "forms" taken by consciousness, the general "attitudes" of mind have been embodied in institutions, in cultural movements, etc. C. H. Spencer, 1954, "Social Statics," p. 17 (Neumann, 1949). No phenomenon can be presented by a corporate body but what there is a pre-existing capacity in its individual members for producing it.

H. Gerth & Mills, 1953, p. 165. Institutions select and eject their members—involving . . . tests of personality traits (that are presented through interpersonal relations, pp. 77, 114, 177).

Chapter 2—Text

Allport's "Focal Tendencies."

Consciousness is a function of the ego (total self). Only the ego can produce and experience anxiety, etc. E. Weiss, 1950, pp. 193, 194.

R. B. Perry, 1950, p. 322. Separate capacities and the whole moral "person."

Schilder, p. 316. Sexual problems are always problems of the total personality, with Narcissism as the link between (segmental) ego-drives and the sexual drives. *Same*, p. 296. Broad common zone between ego and sexuality—the matrix of all Affectivity.

C. Spearman, 1923, p. 346. "Law of Span." Constant Quantitative output (extended here). "Converters."

R. B. Perry, 1954, p. 88. Morality & the Abundant Life.

J. Feibleman, 1951 ("Ontology"), pp. 190, 221. Power as the primal postulate; the criterion of being, ontology.

N. Hartmann, 1931, 1952 (Ethics), II, p. 457. Morality is the *actualization* in the man of values having ideal self-existence.

A power, "Converter"—one type of Converter.

V. E. Smith.

In spite of Nietzsche and his different levels of morality for different ranks of people.

Fervor for something absolutized. And God is the center of most religions because He is the very symbol and personification of absolutism (of truth or/and conviction).

Cassirer, 1949 (Kaufmann), Natorp, p. 805. The religious experience does not fit in with the schema of "types" of human experience.

D. J. Bronstein, et al, 1954, p. 68. A Einstein: Religion is depth of conviction (with traditional God, or not).

Dooyeweerd II, p. 298. Faith is segmental and must not be identified with the "religious" (religious *attitude*).

Potentiators (Potentiation).

M. Mandelbaum, et al., "Philos. Problems," 1957, pp. 359, 360, 361 (S. E. Asch). There exists an invariance between "meanings" of situations and evaluation; likewise between evaluation and action.

Eidos.

Cultural universals.

Nomothesis.

F. H. Allport, 1955, p. 301, "Interstructurance Increments."

Keynes, "Laws of Functional Correlation" (Compresence), p. 443.

"Linkage" in Biology and "Cluster" in Sociology.

Dooyeweerd, II, p. 167. Each "meaning-nucleus" points beyond itself to the temporal inter-modal coherence. "Clinamens" De Latil, 1953, pp. 185-6 (Eddington).

P. Janet's "Equilibrium" theory also points toward such a postulate.

Pavlov's "Meaning Reflexes." Floyd Allport, 1955, pp. 484, 487. The "feed-back" system (control system) is a sub-system having *its own* input and output. Rapaport, 1951, p. 700.

E. S. Brightman, Angyal.

J. S. Plant, 1950. "Self" is a special region within the psychical totality.

"Insight" is better than "intuition." Some say there are no "intellectual intuitions. (e.g., Kant)

Focal attention.

Mascia, 1957, p. 460. Blondell. "ACT" primary not intellect or will?—Action is a composite of will and intellect.

"Focal traits overlap"—G. W. Allport.

"Intent," rather. Bert, R. S. Saperfield, 1954, p. 359. The "total intention" of the whole person *vs.* segmental tensions.

Homeostasis, and/or "Bancroft's Law"—De Latil, 1953, p. 144. Reduce perturbations due to external events.

Doctrine of "Continuous Judgment."

Concept of actual performance (active) and of "undergoing" or "sustainment" (passive). "Turn-

Leiden" — Dilthey, Kohnhammer, 1955, p. 134 (also Dewey).

B. I. Beverly, 1947, p. 106. Schizophrenia and limited energy supply. E. Weiss, p. 7. Federn, p. 380. Surplus and deficit of energy constitutionally limited.

"Proception," J. Buchler. Closely related to E. Fromm's "*Humanistic Conscience*." A. Maslow, 1954, p. 166. S. Rubin, 1956, pp. 224-225.

Flugel, 1955, p. 105.

Concept of "Humanistic Conscience," Anshen (E. Fromm), pp. 188-189 (Moore).

Allomeric.

Feed-back and negative feedback.

See "Action Theory" of Münsterberg (Roback, 1952, pp. 196-8).

"There is no direct experience of the will"—Münsterberg. A. A. Roback, 1952, p. 194 (just innervation).

Or "Satisfice," not maximal or optimal results.

"Degree of Complication" (of his various capacities for various values). Dooyeweerd, II, 1955, p. 76.

Kant's "Transcendentals."

W. Coutu "Selector Systems."

A. L. Baldwin, 1955, p. 539. Instinctual activities are enjoyable in their *own* right, not *means* to anything.

Chapter 3—Text

E. L. Hartley & Hartley, 1957. G. W. Allport, p. 209. With the normal person the "direct" method is most useful—one's conscious avowed goal, motives. Only with the pathological cases must one use the "projective" method—probing his unconscious motives and goals.

W. James' "Fiat of the Act."
"Intervening Moments" or
"Members."

Intent and Will.

H. G. Gough, 1953, p. 277. The action of the "I" cannot be predicted—nor how he will react before the action itself.

Federn's "Ego-Boundaries."

"Interiorization," in J. Feibleman, 1956.

Structurized or cathected.

Criticalness here means: the issue up before him is connected with the next necessary step or phase in his personal "Self" development — actualization. If it be such it becomes "vital" to him; his total ego or self becomes involved, and he stakes much on winning much or losing least in this inter-personal or problem-situation encounter—to insure the continuity of his inner moral and character self-actualization and growth.

Chapter 4—Text

Hugo von Münsterberg, "Eternal Values," 1909, p. 296. "Will a greater power *to will*."
Virtue.

This points to the fact that the "Pleasure Principle" is but one facet amongst several of evolutionary growth and development in general performance, consciousness and pleasure—that follow the reality principle of creative evolution, of self-evolving whole organisms and of the corporate societal organism.

Cooperation and competition, diversification and integration.

M. A. Wenger, 1950, p. 608.

Dooyeweerd, II, p. 75. Two terminous spheres, the first has *no*

retrociatory moments, the second has *no* anticipatory moments (i.e. complete, perfect). Also: W. Urban, 1929, pp. 331-2. Bergson's ultimate origin and ultimate end—finality.

Boltzman's Constant—the "Allometric" principle of constancy of proportion in growth variations of parts.

A "closed" universe (Einstein). H. Reichenbach, 1951, pp. 209-10. Not an open infinite one. Same, pp. 159-60. Law of Irreversibility of Heat.

"Allometric Equation," G. G. Simpson, 1953, pp. 25-26. Determine perfectible "Islands" (absolute) in the limitless universe.

E. W. F. Tomlin, 1955, p. 262. To science there is no "ultimate" mystery. All must finally yield to explanation. p. 271. "The finality characteristic of all psycho-organic or bio-psychic reality presupposes finality in the universe as a whole." (Or in "islands" in the universe.)

Immanent.

A "condition"—rather.

E. Cassirer, 1953, p. 11. The world has determinate form in the *least*, very least, experience of it. "Adaptive Radiation."

And Enkaptic.

Von Münsterberg, 1909 ("Eternal Values"), p. 118. The system of reason is the world of valuations (value) under the aspect of identity. p. 119. Its ideal is the deduction of all (402) logical, aesthetic, ethical and metaphysical valuations as purposely identical with one fundamental will. (The absoluteness of which is not accessible to any doubt.)

"Hubris" (Nietzsche), or "Obstreperousness."

Bradley, "Imperfect parts con-

spire to form a perfect whole." Vico's, "Providence" doctrine or law. A. R. Caporizri, 1953, p. 93.

By propinquity.

We all run cars and television sets although we know nothing of their construction.

Enkaptic. "Sobornost": Lossky, "Hist. of Russ. Philo.," p. 407.

Combination of unity and freedom of many persons on the basis of a common love of God, and for all absolute values. H. J. Paton, 1955, pp. 139-140 (R. Otto). God as guarantor of values capable of becoming perfect; absolutizing values.

Synoptically.

Limits conditioned and set by the "slice" (island) of the universe in which the "absolute" comes into being (a planet as center).

"Adaptive Radiation" defined: C. S. Carter, "The Theory of Evolution, and the Evolution of Man," p. 338. *Also*: p. 489.

"Liberté Engagée."

"Self regarding" sentiment.

R. B. Winn, 1955, pp. 114-15. Faith is of one piece, whatever the field of attention. It is the "what" of faith, not the "that."

E. W. F. Tomlin, 1955, p. 265. The "ideal person" who embodies the value apprehended, and is identified with it.

His, or *their* capacities, etc.—

Or "Systemic Bias," L. K. Whyte, 1954, p. 86. A bias toward form or pattern.

Chapter 5—Text

G. J. Stout, 1952, p. 55. Truth *about* a thing is not part of the thing itself.

Or his "Catholicity" — as is claimed for Hinduism.

M. Scheler held same idea. *Also*, E. Gilson, 1952, pp. 71, 123.

W. R. Inge, "Phil. of Plotinus," II, 113, "The One is all Will." 1948.

R. W. Mulligan, 1952, p. 787. God as Truth (Nietzsche):

Synechistic, Enkaptic.

God is determinate—not "infinite." Infinity is absence of form (meaning), definiteness (Platonists). Infinity connotes evil. W. R. Inge, 1948 (Plotinus), pp. 117-118. Infinity is eternity with the idea of self-negation added. It cannot therefore be predicated of God. Even the Absolute is not infinite.

Not just the Jamesian dictum that "The idea tends to express itself, to overflow, in action."

R. T. Flewelling, 1952, p. 281. The capacity for unity with the Divine Purpose is the supreme possibility and privilege of the person. p. 238. The will of each person in God's kingdom (of persons) is *his own*, conformed to the Divine Will.

See 12, Working Hypothesis.

Partly because of the "irreversibility" of evolution.

The "Eternal Proposition."

A "dualism," rather, in the sense that the one explanation of the universe (and all its possible parts), being other than the universe of parts itself, is one of two ultimates, vs. the world and its explanation (truth).

Due not only to the "irreversibility of evolution," but also to its *own* nature.

Aseity vs mere Inality.

Seeing that they eternally recur.

Coffey, "Ontology," pp. 172, 407, 412, 416.

They are "material" essences, concrete universals (Croce).

Coffey, 1938, pp. 407, 413, 416.

Coffey's apparent predicament as to God's being a cause or necessary condition — where the two: cause and condition may be identical. "Ontology," 1938, pp. 412, 417, 422. God cannot be termed a "condition" because He is *always* present—not conditionally, contingently. (The Author)

Enkaptic; *see* Index.

G. H. R. Parkinson, 1954, p. 113. Spinoza tends to confuse mind-matter relations with questions concerning Truth. Krutch, p. 132 (Huxley). "Mind" not a separate independent entity, but it is tied in with cerebral activity.

Teale, 1951, p. 218. Self-identity depends on immutability of purpose.

Being a repertory of all preceding ontogenies in direct line of descent (or ascent) the present or latest ontogeny contains (i.e. preserves) all previous ones—or contains those essential forms to the extent that they are intrinsically compatible and harmoniously integrable.

See notes: IV, 23 (Supplement).

It is "homogenous pluralism," enkaptic pluralism.

Suborned consent.

J. E. Smith, "Rev. of Metaphysics," Vol. VII, p. 593. (Hartmann). Dependence and autonomy are *not* incompatible. p. 595. There is a freedom in dependence.

See note 45, Ch. V, "Growth." "Immanent Orientation."

And the "Humanistic Conscience"—E. Fromm.

A. A. Roback, 1952 (von Münsterberg's "Action Theory"), p. 196. Our ability to *respond* (prepared to react (successfully)) is the true vehicle of our power to know (perceive) our ability to *act*.

Pantheistic, because each of the

seven is also a *psycho-physical* tendency-capacity of corporeal organisms.

See Erich Frank (U. of Penna.).

Joachim considers this the major moral crime: attributing to a *partial* truth an all-inclusive or excessive importance.

Gratry, 1944, p. 338. The Life of God is comparable to an "*Eternal Proposition*." (Gratry nor anyone state that Divine Proposition; but I *do*.) (The Author)

Gratry, 1944, p. 332. God the Sovereign and first truth, the principle of truth (St. Augustine). Same, p. 329. Absolute eternal truth.

B. Russell.

As is the case with *other* "truths."

And including: Whitehead, J. S. Mill, Hartshorne, etc.

Optimific.

Cassirer, 1949 (Kaufmann), p. 828. "Ideational abstraction can do with *one* example—unlike inductive abstraction.

Each *sub*-system being autonomously homeostatic, enjoying or subject to, the "stability" principle ("complaisance" principle—Raup), in its own realm, to a large degree.

Chapter VI—Text

Joseph, p. 167. (a) The doctrine which makes reality the ultimate subject of every judgment holds that the metaphysical subject is always one and the same.

"Sophisticated" evolution. Edel, 1955, p. 153. Higher standards (consciously) incorporated in the process of evolution itself.

Clinamen (ecclisis), p. 178, De Latil, 1953. As "anti-chance" p.

186, Eddington. p. 144 (Bancroft's Law). Complete stability. Clina-mens furnish an adequate explanation of determinism (rather of a "determinate" universe, leading to the absolute order).

Feed-back, retroaction.

P. B. Rice, 1955, p. 279. Ranges without end not envisaged.

To eugenics and euthenics.

P. B. Rice, 1955, p. 101. Full apprehension and enjoyment require some measure of symbolization (formulation), for the symbolic pattern holds together complexity, helps master it and give resonance to the consummatory experience.—B. F. Reiss (in *Marcuse*), p. 412. Further research dependent upon making explicit the basic assumptions.

See: Inherent superiority in genetics of "dominant" traits—genes over "recessive" ones.

In essence, rather.

Doctrine of the "residual load"—subjectively, inwardly operating.

A priori "standards."

Or "systemic bias."

Entelechy.

A. Flew (Hospers), "Essays" etc., pp. 111-112. The conscious intent is not the whole of purpose, but includes unconscious purpose.

C. G. Jung, *Eranos Yearbooks*, p. 411. "The psyche is a conscious-unconscious whole."

Their "specific environments" each.

Regression in psychiatry is definitely held to be pathological (hence, moribund).

Teale, 1951, p. 218. Immutability of purpose—and the endless duration of same personality—even beyond one's own life.

And energy "converters"—structures, processes, mechanisms. F. Cottrell, 1955, p. 269.

Consciousness includes the "conscious" and the person's "unconscious"—the system "con and the system "uncon."

Overt deed (G. W. Allport), in Hartley & Hartley, 1957, p. 214. In normal people the conscious and unconscious are consistent. C. G. Jung, 1954, p. 397.

Eugenics and Euthenics.

Thanatos — fallaciously considered an "instinct." Death-instinct!

Intermittently, but not "periodically."

Segregated sub-systems, each having a "stability"—homeostasis of their own. Segregated-significant wholes with their own dynamical properties. K. Prasad, 1949, pp. 190-191.

C. J. Ducasse, 1941, p. 43. Any degree of the generic character, if greater than zero, belongs *as fully* as any other to its genus.

An impoverishment of the ego, or personality—Anna Freud, 1948.

He "makes a draft on eternity," J. Storck, 1927, p. 251.

Allport, G. W., 1943, p. 207. The total personality is customarily occupied with the future. p. 474. Ego-processes.

Lombroso's "degenerative" theory of genius.

E. Fromm's "Humanistic Conscience." Shaftesbury and Hutcheson's "Reflex Action" of right and wrong. Baldwin II, p. 106.

Moral "opinion," not infallible, rather than "knowledge."

"Segregated Wholes."

"Life-style."

Lewin.

Deontological, intuitive, in nature.

Or "intent" and actional-response.

Including "performatory utterances."

"Undergoing," Dewey—as well as overt, public action, performance.

T. V. Smith, p. 351. The "contractual" idea, between man and man, between individual and group.

E. Hartmann says: both the "idea" and "will" arise from the "unconscious"—the "unc." meaning in large part the "natural"—including the animal, vegetable and inanimate forms of life and (lawful) behavior.

E.g. Aquinas, St. Augustine.

Note resemblance to Dewey's "instrumentalism" and the leaving open the avenue for further and further progress as the criterion for "goodness," "truth" and "worth-value."

Pepper.

The all-important principle-law of "homeostasis" means just that: constancy, consistency, unbroken continuity during self-evolutionary growth (of self and protoplasm).

See note 46, Ch. 5. Supplement.

Von Münsterberg, 1909, p. 296 ("Eternal Values").

Chapter V, supplementary notes. Note 77. Moustakas, 1956, pp. 9-11, 28.

Boehme: the "Ungrund."

Isotropic, synechistic, and en-kaptic.

Beatific vision.

O. H. Mowrer, 1950, p. 209. Learning — an irreversible, indelible process.

G. G. Simpson, 1953, p. 310.

The Absolute.

Chapter VII—Text

D. C. McClelland, et al, "The Achievement Motive," 1943, pp.

43, 48. P. Leidy, pp. 91-92 (his "internal standards").

C. J. Ducasse, 1941, p. 44. The "psychological zero," the point at which, e.g., water ceases for him to be cold and turns to warm. (Depending on the temperature of his hands relative to that of the water.)

"Stimulus-Bound" — not *self*-involvementally and homeostatically determined; not "ego-involvement."

Faith and its opposite terminal: anxiety—which may reach pathological proportions.

See von Münsterberg's "Action Theory."

That is where "ego-involvements" come in. The total ego or self (all available energies and capacities) becomes involved in pushing progressively the various values-capacities and their frontiers further and further. The ego-boundaries (seven of them) are successively stretched, again and again (Paul Federn). See phenomenon of "Latent Learning."

Rapaport, 1951, p. 704. The development of the motivational hierarchy transforms the drives periodic in nature, into a system of continuously acting motivations. A. Maslow, 1954, p. 106.

"Stimulus-bound."

Rapaport.

"Excel-lence" — not just one's own private excellence, but the furtherance of "excellence" generally, universally.

Dooyeweerd, II, 1955.

Except in pathology.

Huxley, 1954, p. 11. Improvements which permit or facilitate further improvement. p. 8. One-sided specialization is usually "restrictive" improvement.

See: T. V. Smith, vol. III, p. 99-

138. He considers the problem static rather than dynamic-evolutionary.

R. B. Perry, 1950. J. E. Guilford (1939), 1949, p. 406. Membership in many unlike groups frees the individual from the limitations of each, and makes possible the fullest development of "individuality."

For each of the "seven" is a "structural" trait, (as well as a functional one), which means the whole structure of the self is structurally dependent on each of the "seven" pillars. Removal or weakening of one of the "seven" spells collapse to the whole "structure."

Phenomenon of Residual Load (Notes VII, 40 Supplement) Flugel, 1955, p. 109-110. A. A. Roback (1952), p. 246. Gross's original theory: Every nervous process in the mind arousing an idea perseveres afterwards. . . .

Amplify or reamplify it. See Notes VII, 47.

Residual load. Closely related to P. Janet's "Law of Equilibrium." Energy always consumed by activities *always* going on.

E. Mayo (P. Janet), 1951, pp. 99-100. The most difficult operation, that which disappears most rapidly and most frequently in all conditions of mental disability (or limitation) or depression, is the apprehension of reality in *all its forms*.

See Chapter V Notes, Supplement 77—C. F. Moustakas.

Also irreducible one to the other of the seven. Dooyeweerd, II, p. 14.

Remains the same through its various *degrees* and *phases* too.

F. Kaufman, 1948, Vol. 45, p. 349 (Peirce, quoted).

E. Cassirer, 1949 (Leander), p. 348. Division of art into various genres which are merely "empirical distinctions"—pragmatic distinctions (unlike distinction between art and science. p. 351.

See P. Janet's "Law of Equilibrium." Also: "Residual Load," A. W. Green, 1956, p. 139.

Though each can later be conceptualized, symbolized and conveyed to others who also have previously had that sort of experience.

See "AKT" Psychology Meinong.

C. G. Jung, *Eranos Yearbooks*, p. 411.

Schilder, p. 312. Rhythmic processes. S.R.S. Rhythm in drive gratification and renewed striving.

"Over-personal." They are each inherently koinotropic; intrinsically koinotropic in their very essence, even "*might*" — which includes in its essential meaning and definition the concept of a "resistance"—natural obstacle or human opponent.

See Notes, Chapter 8-E, note 15.

Concrete Universals (Distinti)—Croce. Ideal essences — absolute elements—Husserl.

Encyc. of Morals, 1956, p. 202. N. Hartmann (Material not just formal.)

Husserl's "essences" are like Plato's "ideas" except that the former are "within" the experience, or phenomena, *not* separated from them. "Hist"—Mascia, 1957, p. 47. Also Scheler's material essences.

See p. 87 note (c) K. Prasad, 1949, pp. 190-191.

J. C. Flugel, 1955. Law of "span" extended to all orexies. Limited energy total, and limited

tolerance levels. J. C. Flugel, 1955, pp. 105-6. E. Neumann, 1949 (trans. F. C. Hull), p. 301.

Cantril & Sherif, 1947, "Ego-Involvement," pp. 135, 136, 137, 138.

All persons—as unitary individual or integral energy-system.

Additional Textual Footnotes

(Positional Relationship)

"Forepleasure"

"Meaning-Reflex,"—Pavlov.

A "rylean" world.

The "direct," not the "projective" method— G. W. Allport.

Ratner: Kultur.

Retrogenesis—"Hinsie & Shadzky."

"Complicity" of the self.

Law of Assimilation.

Not *actual* perfection, but perfectibility, the unimpaired potentiality-capacity for perfection in the subsidiary special fields.

Concrete (eidetic, not abstract) fact—transcending "*meaning-constancies*."

"Friendship without capitulation."

Homeostatis.

In the German.

The "phi phenomenon" and "closure" both operating to close it in sweep or appearance.

Logique de coeur.

CHAPTER I

G. W. Allport, 1937, p. 361. "The gestalt being defined as a system whose parts are dynamically connected in such a way that a change of any *one* of them results in a change in all other parts."

Morgan, Jr. p. 288. Nietzsche's Doctrine of "Recurrence." p. 290 (note 105). "Eternal Recurrence" unites the two extremes of thought: Mechanism (really Materialism) and Platonism. P. 288. Idea of "Eternal Recurrence" in cycles. That 'everything returns' is the extremist approximation of a world "becoming" to that of "being." Not 'cycles' but 'spirals' really.

K. Burke, pp. 212-213. "We replace the metaphor of 'progress' with the metaphor of 'norm'—the notion that at bottom the aims and genius of man have remained fundamentally the same (Recursiveness)..."

Sheldon, p. 126 (Whitehead), "The presumption that there is only one genus of actual entities constituted an ideal of cosmological theory."

R. Brun, p. 46. Jung's "Archetypes" represent the enormous spiritual legacy of human evolution; they are, as it were, the images of *general* human experience (collective as well as individual Unconscious) as it was acquired in the course of thousands and thousands of years in *typical*, ever-recurring situations—so that on occasion they reemerge in the consciousness of the individual if such an immemorial situation recurs in his own life." P. 46, "Archetypal Virtues." "These archaic forms of apprehension and intuitive perception comprise in their essence, among all the people of the earth, and in all stages of culture, similar symbols of human relations, and above all etc."

Seidenberg, p. 32. The functioning of the organism is in fact its instinctual behavior. Thus the perfection of the instincts is but

another way of speaking of the high degree of adaptation of the organism. The more complex the organisms the higher, in general, will be the instinctive processes and responses"—(including the reasoning instinct-response).

W. Coutu, p. 54. The novel is but an extension of the old—change is but a reorganization of what is already established in the behavior structure—relatively new combinations of relatively old behaviors. The question of Structuralism vs. Gestaltism seems settled here. Also to the same effect: L. Mumford, p. 203. Values present from the very beginning. Also Hoehle, p. 197 (N. Hartmann)—“In all form—from matter to Spirit—all the categorial laws of the lower strata of existence return and are repeated throughout all the higher strata.” W. Thomas, p. 1491 (Volkhart). From the standpoint of nomothetic Social Science the individual's total development should be entirely analyzable into elementary facts each definitely repeatable and subordinated to a general law.

G. Ashe, p. 389, note 3 (B. Russell). The principle that those experiences, of which we have no experience, resemble those of which we have experience.

We give here many samples of synonyms or equivalents of the Seven Dimensions: Central Moods (enduring ORDER impressed upon a flow of energy). Governmental Functions. Trait Complexes. Cosmic Variables. Focal Tendency or Trait. Trait Dimensions. Configurational Coordinates. Sets of Intuitions and Categories that explain while describing. Ultimate Cognitive Functions. Ultimate Modes of Psychical Functionings.

Tension Systems. System of 'Infinite Forces.' Finite number of possible "Modes of stable organization" Affective Tendency. Reproductive and/or Determining Tendencies. Central Mood Structures. Lebensformen. Eternal Incréés. Ultimate Explanatory Principles. Assumptive World Forms. Personal Axioms. Basic Reaction Tendencies. Intervening Variables. Hypothetical Constructs. Vectors of Mind. First Order Powers. Supreme Dispositions. Kretch, p. 287. "Hypothetical Constructs are: motives, needs, tensions, beliefs, attitudes, cognitive Structures, expectations, hypotheses." Psychical Gestalten. Self-Other Structure in Situation Themes. Primordial Dator Intuitions. Protodiachisis. Ordres de l'intelligence. Inherent Relationships. Basic Endopsychic Structures. Uhr Gestalten. Meaning Complexes. Transcendental Forms. Dimensional Goals. Set of Absolute Presuppositions. Selector Systems. The Prime Faculties. Vectors of Mind. See Allport, 1937, p. 295 for long list of equivalents; also pp. 292-3. Hylomorphic Structures, J. Wild (1952). "Absolute Elements" or "Ideal Essences," Husserl. "Distinti" or "Concrete Universals," Croce. Concrete fact—transcending meaning-constancies,—eidetic, not abstract.

Wightman, p. 325. The idea of 'Potential' has become the fundamental aspect of the Universe. Also, pp. 319, 322, 352. Energy is causality quantitatively determined. Sayers, p. 38. Rignano, p. 102, p. 19. O'Connor. Energy has no variety of forms.

G. Murphy, His., p. 217 (Höfding). Knowing, feeling, willing—each type instead of being PART

of the personality (as the Associationists had it) is a WAY in which the WHOLE personality acted.

Since the Law of Progression (i.e. Evolution) is the supreme Law and paramount controlling Principle, the Pleasure-Pain Principle becomes secondary or correlative because it too is subject to that Law of Progression. Angyal, p. 268. The individual is not satisfied with the self-same pleasures but seeks ever higher and newer ones. E. Spranger, 1926, p. 202. Energy is an independent prime factor of Morality. The prime phenomenon of Power is found in the Energy to follow the highest value which confronts our consciousness as a demand.

Boring, p. 119. Needs and structures are interrelated.

Koehle, p. 170 (M. Scheler). In intention emotional acts as Love and Hate the a priori intuitive content appears to be immediately accessible without the process of reduction; the reduction is an immediate, intrinsic element of these acts.

Toynbee, III, p. 45. The real argument is won by procreation rather than by articulation.

J. Huxley, 1942, p. 501. "Rollo's Law of the Irreversibility of Evolution" is an empirical fact of Paleontology—especially when an organ is entirely lost. p. 502. Medavawar, p. 173. The Virtual irreversibility of Evolutionary changes comes with the fixation of some particular constellation or spectrum of gene frequencies by a variety of methods that achieve the sexual isolation of the changed population. Speciation thus achieved is the unit act in evolutionary change—as the sys-

tematist regards it. There is an economy of Regression in Irreversibility of Evolution. Zipf, p. 161. Koestler, p. 255. Bisociation like all phenomena of organic evolution is an irreversible process. We can *add* to our mental equipment (creative bisociation) but we cannot subtract from it." I ask: "Is Hysteresis involved?" Same author, p. 134. Evolution is the product of inhibited regression.

Warner-Monroe, p. 205. The unknown just beyond our grasp is most intriguing. The point of pungent interest lies between the baffling realm of the new and the strange and the boredom of the familiar. It places a premium upon new experience. P. 119. It is an autonomous inner pressure (nissus?) which under certain circumstances grasps at any object or consideration whatsoever as the means of mental (spiritual) activity. It objectively follows the lead of Reality and proceeds exploratively. Interest is not primarily in truth as an end, but rather because of natural delight in the mental activity involved. The mind is under an inner compulsion for activity.

Irreversibility continued. Ryan, p. 240. Biological Man. Every victory of life, every success attained—far from being lost becomes converted into a permanent gain—the organic world is a continual Progress. In the complex of instincts of animals (as well as in their morphological structure) we contemplate with admiration the different progressive varieties of behavior stereotyped in their finest details—by means of which animals ever better provide for future conditions of the environ-

ment of which they know nothing. So Man, still more so. The mnemonic is the power of reproducing by internal causes the same physiological states as were 'first' produced by the external world. I.e. the learning of experiences conserved.

C. H. Moore, *Stoics*, p. 188. Virtue once attained could never be lost. P. 126. These interconnections (of instincts) do not run directly from one (sub) centre to the other, but by way of the superordinated center. Same, p. 67 (Lorenzo's "Vacuum Activities"). The Central Nervous System itself produces impulses that act as specific causes of instinctive patterns. (External and internal conditions — as causes — supplement each other.) The author is Tinbergen, p. 67, 126.

James I. p. 477. An idea is diametrically opposed to an image (e.g. the Idea of God). P. 475 (James quoting J. Ferrier). The inability to form any sort of picture or representation of an idea does not proceed from any imperfection or limitation of our faculties but is a quality inherent in the very nature of intelligence.

H. Wilson, p. 318. Intrinsic positive value is in its nature always a positive cause-factor of the preferableness of any prospects (perspects) into which it enters. Preferableness (the cognitive nature of appreciation) empirically studied underlies all other value-complexes including rightness. Intrinsic value is as objective as logic-like measurement in the physical sciences.

Constitutive not regulative. P. E. Pfuetze, 1954, p. 205.

Survivalism as pathological: K. Goldstein, pp. 34-35. The self-

preservation drive appearing as the predominant feature in an individual is a symptom of abnormality. The mere being alive in the normal individual plays a prominent part but by no means an essential role. Under extreme circumstances it can be compatible with the "nature of the organism" to renounce life (give up bodily existence) in order to have its most essential characteristic—e.g. a man's ethical convictions, in normal beings survival and value go hand in hand. J. M. Baldwin, 1902, p. 534. The upper limits of one's powers (in evolution) were not determined by the struggle for existence. W. Healy, p. 74. Endowed at birth with the "Will-to-Experience," regarded as striving for self-enrichment for larger measure of self-activity and ego-expression, a striving that is more than mere existence or mere self-preservation. (Piaget) P. 75. The child builds up its psyche on the foundations of the original instinctive striving for experience.

Vivas, p. 305. Those values of the person which represent him as a personal organization in its transactions with the world, and represent the whole self, while other values lose their preeminence.

Hoffding, II, pp. 126-7. In opposition to Reinhold, Maimon asserts the impossibility of establishing a single (principle) highest principle. He says that Reinhold's "Principle of Consciousness" only expresses that which is common to all principles, and the special principles are NOT deducible from it. Consciousness in general is altogether an indefinite concept. Angyal, p. 269. A multiplicity of personality factors are not

distinguishable as expression and expressed or as means and ends, but exist side by side. The organization of parts into a whole along the transverse dimension can be called synergesis or simply coordination. p. 250. In a System the members are, from the holistic point of view, not significantly connected with each other except with reference to the whole. Bradley, F., p. 457. There are main aspects of the universe of which none can be resolved into the rest. None of these is higher in rank or better than another. Still they are factors not independent, since each of itself implies and calls in something else to complete its "defects," and since all are overruled in that final Whole which perfects them. These "Factors," if not equal, are *not* subordinate the one to the other, and in relation to the Absolute they are all alike essential and necessary.

Angyal, p. 151. We cannot speak of drives and environmental attractions as two different phenomena — they both refer to a single phenomenon (dimension). H. Spencer, "First Principles," p. 324. All organized results of SOCIAL action — all super-organic Structures — pass through phases parallel to the individual organic being, as they are *objective* products of *subjective* processes they display corresponding changes, e.g. science, art, etc. Brandt (Schleiermacher), p. 90. The world is a system of Forces, composing all "essences" e.g. a permanent tendency of human nature, WHICH IS THE BASIS OF SOME SOCIAL INSTITUTION, and religion (Faith) is one of these infinite forces or essential powers of the mind. H. E. Barnes (Sim-

mel), p. 251, speaks of the "Isolability of the 'forms' of Social Interaction." New York Times, 4/14/51. Dr. F. Tannenbaum: The Army also has a logic of its own. Each Institution tends to imperative claim on a section of Society and mold the character of the people in it. Hartmann II, p. 346. The constituent elements of the personality are universal values. Sheldon's "Panels" are planes of contact between the inner and the outer world. J. K. Feibleman, 1956, pp. 31, 34, 57, 70. Derivation of Institutions from basic tissue needs, from human needs, the locus in the human individual from which Sociology must begin; anchoring Institutions in the individual. See Perry, 1954, VII, Preface.

Supplement

"Distinti" (concrete universals), by Croce, on pp. 467-68 of Mascia, "Hist. of Philos," 1957. Same, p. 478. Husserl's "ideal essences" containing absolute elements. These give meaning to the facts of experience ("significance" rather), in the self-evolutionary development of the individual. Distinti as a priori forms of the will (and of the intellect), p. 389, Mascia, 1957. I. P. Pavlov, "Lectures on Reflexes," 1928, p. 163. The Reflex of Purpose (Instinct). The Reflex of Freedom. p. 276. There exists a special Reflex of Purpose. Meaning Reflexes.

Gesell, 1949, p. 43. The most fundamental ability is the ability to GROW (includes all other abilities). G. W. Allport, "Becoming," 1955, p. 16. The following postu-

late One Basic Motive in Life: Angyal, Goldstein, Cantril, Lecky, Sinnot, Revers, etc. This (49) "One" Motive is the actualization and enhancing of the Capacities of the organism. Maslow, 1954. Failure causes Mental illness. p. 162, K. Horney. Fromm's "Humanistic Conscience" as perception of deviation from the path of Growth. "Threat" as synonymous with growth inhibition. p. 124. Nisus must be postulated, which is different from its equilibrating, homeostatic tendency. Tension built up as well as reduced or leveled. Also different from the tendency to respond to impulses from the outside. (Not stimulus-bound.) pp. 125, 210. Character growth. Rapaport, 1951, pp. 21-22. Fuller & McMurrin, 1955, p. 546 (Dewey). His empirically oriented Ethical theory based on an Instrumental theory—denying all absolutes (IN individual growth) — "We are the *only* judges of what works and is true for OUR experience (and Growth)." He probably means what Helson calls the "Zero Function" or centering within the self of the scale of judgment of objects, values, whether they are positive or negative with regard to this idiosyncratic Center.

J. Henry, 1956, pp. 97-98. A Value will not exist unless there is an Institutional device through which it can be expressed. Sheldon says the same.

G. W. Allport, 1955, p. 16. Anxiety and mental illness the direct result of deviation from the path of self-growth. A. Maslow, 1954, pp. 162, 166, etc. p. 124. Must postulate a Nisus towards growth—different from the "Homeostatic" tendency, and from

tendency to respond to impulses from the OUTSIDE world. p. 210. Self-actualizing people qualitatively different from "ordinary" people. Character growth. Tufts-Dewey in "Growth." Also: Bentham, Nietzsche, Adler, Spencer—Growth, Power, Personal SELF-Development. T. S. Knowlson, 1918, p. 68 (Titchener).

Norcutt, pp. 79-80. The same variables are applicable to all, people differ from one another only in a quantitative way. Everybody has a definable position on each dimension, i.e. with respect to the Basic Variables. See H. J. Eysenck, 1952, p. 42. Dimensions of Personality.

Ducasse, 1951, p. 402. The innate Capacities of a mind (in contrast with acquired "habits") are those called "Aptitudes," "Dispositions," "Instincts." They constitute the core of a mind. . . .

J. Nuttin, 1954, p. 217. In Man all "Instinctive" or biological needs act in a specifically *human* fashion (e.g. mere hunger vs. the elaborate "Economic Sphere").

"Ego-Faculties" — Ch. Odier (Lowenstein). "Operating Traits" — J. S. Plant, 1950, pp. 110-116. "Image Meanings," "Meaning Systems," "Experimental Form-Properties," "Structural Interests or Premises," — Sander. "Hysteretic Systems"—H.M. Johnson, in I. D. London, 1946, Vol. 53, p. 184. "Universal Variables," "Generalized Autonomized Interest System," "Dynamic Frames of Reference,"—Ligon, 1956. "Dimension Trait Concepts," E. M. Ligon, 1956, pp. 127-130. "Cultural Universals,"—E. L. Hartley & R. E. Hartley, 1957, p. 204. "Axiom Sets"—M. Haurion, p. 219. "Self-Other Structures"—*Jour. of Phi-*

los., Oct. 1954, p. 399. "I-Thou Relationships"—M. Buber. "Ego-Drives"—Schilder, p. 200. "Bio-Spherical Occurrences" Sub-Systems—Angyal. Lewin's "Self-Systems." "World Perspectives," "Assumptive World Forms"—H. Cantor, in Hospers, 1953, p. 258. "Ego Nuclei"—E. G. Lover, 1956. "Organs of Reality" — E. Cassirer. "Centers of Orientation" — Cannon. "Sight Perspectives," "Cultural Disciplines," "Forms of Intuition" as immutable (human) faculties, "Ultimate Invariants," "Generator Properties" of Limited Variety—Keynes, p. 441. "Latencies or Structural Attitudes"—H. A. Bloch, 1952, p. 51. P. B. Rice, 1955, p. 243: the "Identifying Property" restricted to the perennial or structural aspects of the moral situation that are common to all societies. "Calculus of Relations"—E. Cassirer, 1949, p. 247. A. Edel, 1955, p. 117: Search for "Ultimate Instincts." "Primitive Assumptions" employed in the formulation of the theory of Interpersonal Relations, p. 34. Mullahy—"Study of Personality." Also, pp. 39, IV, 65, 154, "Urgestalt, Meaning-Systems." Genomotives—Allport. (That are transphenomenal.) Allo-aesthetic characters. "Univocal Variables."

Sheldon, p. 103. The social institution and the inner individual mind are mirror images of each other. Whatever system of classification a psychologist applies to one he must above all else be certain that it applies equally to the other.

Aaron, 1952, p. 168-9. "Continuant occurrence. Disposition is an umbrella term covering 1) reflexes, 2) habits, 3) principles, 4)

standards, 5) tendencies, 6) capacities. (They are drives, forces, powers.)

"Jour. Royal Inst. of Philos." July, 1950, Vol. XXV, No. 94, 197. Real duration is never reversible. Blum, p. 129. R. Semon, 1923, p. 206.

Hume's Theory of the Will & the Direct Passions" 1950, U. of Calif. Publications in Philos., vol. 24, p. 67. The will is determined by motives, and these motives are passions and emotions.

The dimensions as instincts. V. E. Smith, 1950, p. 166. (Freud). Instinct for survival and success in the attainment of "organic" needs. It (instinct) is (also) the fundamental unit of all *psychic* life:—thought and will, love, etc. are basically an affair of instinct. p. 175.

E. Cassirer, 1949 (I. K. Stephens) p. 161. Kant's "Categories" a priori are relegated to a subordinate level in the structure of the a priori.—"The Symbolic Forms" (our Seven) are above them, at the top.

Floyd Allport, 1955, p. 604-5.

A. Edel, 1955, p. 117. Any institution claiming roots in instinct can clothe itself with the moral authority of absolute fixity.

CHAPTER II PART A

N. Hartmann, II, 345. All the components of Personality are directed outwards, toward other persons, toward situational values. This preoccupation with what is beyond oneself is the basic form of the MORAL Attitude of mind and it is contradicted (seemingly)

by preoccupation with oneself such as would occur in a conscious striving for the value of Personality.

H. G. Lord (and Balz), I, 67. The ultimate foundation of the higher forms of courage is to be found in A sentiment which serves as a substratum for the sentiments, which can be looked upon as VARIETIES of courage.

The 'personal equation' is involved, as an exponent of the segmental value-capacity of Beauty or for Beauty. F. Spearman's "Law of Span." Also Stagner, 1948, p. 274. The Freudian theory is that of a relatively fixed amount of psychophysical energy. Ergasia: A. Meyer.

Saul, p. 140, (and Alexander also) says concerning the "Principle of Surplus Energy": The energy which goes into growth spills over into play, and after the organism has achieved its full growth it spills over in the form of a Capacity for reproduction—and for work. Boring, p. 118. There is no doubt that castration impairs bodily vigor and probably also intellectual verve and the power of creative thinking. Androgens contribute to a man's energy and *general* efficiency.

G. Murphy, "Personality," p. 646. The essence of Personality, the radix or the root of Personality, is independent of *Specific modality*. (Wertheimer).

Rignano, "Memory" p. 17. The affective life (of primary importance) has its cause below in the variations of the coenesthesia—which is itself a RESULTANT of the whole of the vital activities. Hobhouse, pp. 52-53. If the will is not a system of interacting ele-

ments on the principle of harmony amongst those elements neither is it a simple substance of permanent character, nor again a being of changing character, but SO changing as to follow out an evolution of its own. The course of development of a Will may sweep continuously onward to such and such a point, and at that point may be completely broken. The break is not to be explained by any 'cause.' The Will decides, and there is the beginning and the end. It means "Freedom of the Will."

Paton, p. 220. "If the ideas of Freedom and Moral autonomy are really distinct (the inference is not from Freedom to Autonomy but vice versa). p. 6 (cont'd.), Schilpp (Hocking & Whitehead), p. 395. The "Subjective Principle," same as the "egotistical principle," (de' Jouvenal, p. 119) is prior to qualitative (i.e., differentiated) emergence, because all things emerge for consciousness.

Melden, p. 358. (Bradley, Note to Essay 3.) My Will IS myself. Volition is *Self-realization*.

The Will phylogenetically and ontogenetically considered. The protoplasmic Self. Hartmann, I, p. 58. Values are directional concepts of the pure Will.

C. Caudwell, p. 166. (Jung) The Self is the energetic quantitative finality. pp.109-110, D. A. Edinburgh. Change of Self is change of Will. De Burgh, p. 209. Knowledge, Beauty, etc., though not reducible to one another ARE specific variations of a single ultimate principle—that this unity is there is the faith of metaphysics.

Angyal, p. 250. See Ch. I, note 21.

Glena Negley, p. 48. J. Ben-
tham conjoins the Political, the
religious and the Moral. . . . Loss-
ky, p. 24. (Berdyayev) God expects
free creativeness from man as His
friend, hence the Church must
give a religious sanction not only
to the holiness that seeks personal
salvation, but also to the genius
of poets, artists, philosophers, sci-
entists, social reformers who con-
secrate themselves to creativeness
in God's Name—for in the salva-
tion of the soul man is still think-
ing of himself, but creativeness in
its inner meaning (in all Seven
Spheres) implies thinking of God,
of Truth, of Beauty, of the higher
life of the spirit. Not only the
ethics of Redemption but of Cre-
ativeness is a way to the kingdom
of God.

Friedrich, 1927, p. 77.

R. Brun, p. 287. The Ego is a
permanent cathectic unity—the
psychic ego is experienced as the
centralized cathexis of the psychic
processes as though it were situ-
ated inside the body-ego. Instinc-
tual energies of different kinds
(My Seven) are *narcissistically* di-
rected. The energy, the cathexis,
which the ego perceives, the man
experiences in the ego-feeling.

A. A. Merrill, XVI, p. 161.
Spontaneity is an ACT—the causes
of which do not come into exist-
ence until the very instance of
the ACT.

A. N. Whitehead, "Process and
Reality," p. 87. The chief ingre-
dient in the notion of 'substance'
is our idea of power.

Lasswell & Kaplan, XVII. The
Power Process is not a distinct
and separate part of the Social
Process, but only the Political as-
pect of an inter-active Whole. It

is in fact only the political aspect
of the social process in its *entirety*.
p. 203. Power practices are of a
characteristic sort distinct from
the (technical nature) of the prac-
tices over which power is exer-
cised. pp. 98-99. The 'forms' of
power are interdependent, agglu-
tinative (Linkage). In power coer-
cion we include inducement as
well as constraint: Love may play
as important a part or role as
fear. T. V. Smith, p. 356. The de-
finition of Being is simply Power.
p. 218. Conscience (see E. Fromm's
"Humanistic Conscience") articu-
lates itself as a Power Constella-
tion or articulation. p. 353. Even
in Democracy, consent, and equal-
ity the Power motive is still the
Principle of Order. Santayana,
"Realm of Being," pp. 413-14.
Power must be the first mark of
Reality, and Value which is with-
out power will be without impor-
tance. Morgan, p. 282. (Nietzsche)
The play of chance and the Will
to Power are enough to explain
the development of the transient
bits of Order in nature. E. Fromm
(quoting Spinoza) pp. 92 & 134.
Virtue and Power are the same
thing. Vice is his failure to use
them. The essence of Evil is Im-
potence. Whitehead (Plato) The
definition of being is simply Pow-
er. (In Physics it is now "Matter-
Energy" as one entity.) Anything
which possesses any sort of power
to influence or to be affected has
real existence. (Whitehead, con-
tinued) Author: This latter can
apply to Concepts, e.g., if God is
considered as Concept.

Whitehead, p. 29. Loyalty ceases
at the frontiers of radical incapac-
ity.

A. E. Murphy, 1950, p. 463.

Reason is the slave of the passions. The *preconceptions* of our ideology have become the First Principle of Moral Reason.

Isabel & Stearns, pp. 3-13. Original Values vs. Wisdom ABOUT these values. Value as GIVEN and Reason goes on from there.

Spranger, p. 21. Mere physical strength no longer signifies a conclusive apparatus of power in a differentiated total of culture.

Angyal, p. 225. Discredit of Religion—that is not against the attitude of participation in a meaningful Cosmic Order—but against the quite extraneous or adventitious elements in the *historical* Religions.

B. D. Cohon, p. 68. The true atheist is he who repudiates the Moral Law (not merely he who negates in theory or theologic belief). The true atheist affirms there is no Judgment and no Judge. The center of gravity in the matter of belief in God is a moral obligation rather than only an intellectual affirmation.

Thilly, (Perry) p. 533. Science instead of being opposed to Spirit, appears as one of its creative attributes, and together with art and morality expressing that aspiration toward perfection which a community of wills, and as an organized, historic institution constitutes Religion.

Windleband, Davidson, pp. 194, 198. Windleband refuses to assign a special province of value to religion. The obvious concern of religion with the whole of life is unjustifiably disregarded when religious values are assigned a separate domain of their own and thus set apart from other fundamental ideals and values of the

human spirit. Where this is done in theory it perverts our insight into the essential relation between religion and secular life. All the (latter) values may assume religious form. The religious judgment relates to the man as a whole. W. W. Urban, p. 195. The holy, religious is not a unique datum of experience, rather a unique dimension (intensity) that experience may have. Martin, p. 202. (Hoffding) Religion is not made but grows out of life and one's proven highest values.

W. G. DeBurgh, p. 21. F. J. Safer, (Kierkegaard) pp. 380-1. T. S. Kepler, (Dewey) p. 60. The religious denotes attitudes that may be taken toward every object and every proposed end or ideal. C. J. DuCasse, p. 148, (1953). To be religious the contents need not be objectively true, they need only be *fervently* held.

F. J. Safer, (Kierkegaard) pp. 380-1. The religious goal is something to the complete realization of which we commit ourselves.

K. Mannheim, p. 19. Religion . . . "to bind closely whatever you do to a supreme cause."

Rollo May, p. 230. E. Fromm. The Religious attitude toward life, denoting the person's basic presupposition of what is and what is not of worth, with the Term: 'God' taken as a symbol standing for what the individual conceives to be of ultimate worth.

To be moral (socially) one must first be or make oneself of worth, and before he can be of worth to the community he must possess some excess powers (more than enough to merely satisfy his existential private wants). He must

have excess powers, endowment, capacities or abilities which can be put to social use as well as to private advantage. And seeing that the Seven are of such nature that they constitute capacities, and capacities relating to interpersonal relations, it follows that an increment in any One of these Seven automatically and ipso facto results in greater social-moral (as well as object capacity) aptitude, worth and capacity.

Rothchild, p. 205. Religion has always been identified with Faith. This is so when Religion referred to signifies the Church, institutionalized on the foundation of Faith, Faith in the Deity, primarily. L. Binstock, 1952, p. 6.

N. Y. Times, 1950, Dec. 19. Dr. A. Adler. Overoptimism is the most suitable reaction for survival.

L. Binstock, p. 6. Faith is as much of one's original equipment as his mind or spirit.

Jaspers, p. 84. There are many Religions but only one Truth.

Lund. (Broclius). The form of Religious life is intensification, unending depths.

Gurvitch, 1945, p. 429. Davidson (Troeltsch) p. 145. Religion is a "religious state of feeling, and attitude of will produced thereby." Attitudes (including the religious" attitude) include ideation, emotion, volition. Davidson, p. 170. The religious a priori is an independent awareness of meaning and value. Same. p. 219. A belief supported by the whole value-range of the person.

Hoffding, pp. 210, 208, 219. With Schleiermacher Religion is related to feeling.

Spranger, p. 227. The aesthetic

type may have a Religion of Beauty.

Koehle, Scheler, p. 86. As a carrier of Values the Person assumes an extraordinary position which is characterized by an ontological independence with regards to his existence.

Runes (Dictionary). Kant, Hoffding, Hocking held that Religion is an attitude toward other values. Sherif-Cantril. (Survivalism) "The deficit of the functional psychoses, e.g., schizophrenia, we conceive as an extinction of standards (of values). K. Goldstein, pp. 34-5. "The self-preservation 'drive' appearing as the predominant feature in an individual is a symptom of an abnormality. The mere 'being alive' in the normal individual plays a prominent but by no means essential role. Under extreme circumstances it can be compatible with the "nature of the organism" to renounce life (give up bodily existence) in order to *have* its most essential characteristic (e.g., a man's ethical convictions). Preservation of material existence becomes 'essential' only after defect sets in. In normal beings survival and value go hand in hand. Also: J. M. Baldwin, 1902, p. 534. The upper limits of one's powers and aptitudes of mind were not determined by the struggle for existence.

R. Niebuhr, p. 262. Economic power is derivative not primary.

M. Hadas, 1950, p. 154. For Aristotle himself Politics is the supreme study among the practical sciences. In the Greek view Politics and Ethics (Morals) are aspects of one thing.

R. Niebuhr, p. 262. Political

power deserves to be placed in a special category because it rests upon the ability to manipulate OTHER Forms of power (for the purpose of organizing and dominating the Community).

I. Lasswell, pp4-5. Politics is the study of the changing value hierarchy. Lasswell-Kaplan, p. 85. Political Power is a complex form which presupposes other forms of power always, etc. Political power is based on POWER itself—power over patterns of control themselves.

Spranger, p. 193. Truth is a power not (just) a mirror.

Truth as mere ideas: A. Fouillee, "Idées Forces," ideas which lend energy (or are energy) to the will, to life and to power. Brentano's *Idées Forces*, an idea by which one affirms himself (while suppressing other ideas). M. Feldenkrais, p. 26. The most abstract thought has emotional, vegetative and sensory-motor components. Abstract thinking is possible ONLY in conjunction with a special configuration or pattern or state of the BODY. The whole nervous system, therefore, participates in every act, and whether it is easily observable or not is only a matter of knowing what and how to observe.

B. Savery, p. 354. Generic Goodness is a determinable which functions as a variable. The SPECIFIC meanings of Goodness are the determinates of this determinable. Each *specific* meaning is a valid meaning of goodness because it has the property of generic Goodness. Intrinsic goods are instances of the specific concepts of Goodness; and they are 'goods' regardless of their consequences.

Intrinsic goodness is a meaning applicable to any valid meaning of specific goodness.

Lasswell, II, p. 64. In ultimate analysis both Church and States appeal to the ultimate sense of Right which is deeper than the legality (i.e., Justice).

CHAPTER II PART B

Levy-Bruhl, p. 60. Spinoza admits of no hierarchy amongst the attributes of the divine Being.

Lasswell & Kaplan, p. 53. Power has many forms. No one of these can be regarded as subordinate to any other; and there is no one form from which the others are derivative. (Except that of Personality—individual or corporate personality.)

Koehle, (Hartmann), p. 119. It may well be that a person's Love (or Wisdom, etc.) outgrows his strength and follows another law than that of his Personality. Merton, p. 153. Veblen's concept of "trained incapacity." Dewey's notion of 'occupational psychoses.' Warrotte's view of 'professional deformation.'

K. Burke, p. 14. Veblen's 'trained incapacity' means specialized training leads to one's own ruin. Same, p. 222. By becoming a freak everyone becomes a specialist, and they see the world through their spectacles. N. H. Wiener, "Growth of Religion," p. 341. This insensitivity (to the infinite goodness of God) is often caused by the dominating control of some loyalty that is too narrow and fixated. The appreciative responsiveness of the individual is then chained

and imprisoned within the bounds of this specific formulation. M. Buber, p. 167. Wholeness alone is reliable and leads man to Salvation. Whatever is isolated is confusing. E. g., whoever surrenders himself to Love (alone, without Wisdom, etc.) will be worse off, losing himself in bewilderment like one debauched. Isolated Goodness or piety or cleverness is bad. (Even) all three combined cannot serve the Lord completely. Zipf, p. 227. Because of these cumulative greater risks (in bio-social competition) the less successful organisms will HAVE to specialize more in their operations, and in specializing more they will be more dependent upon the particular conditions of the environment to which they have become specialized. Its risks of extinction increases during changing environmental conditions. To survive they will have to mutate faster (than the others) to adjust themselves to changing local conditions.

Laswell & Kaplan, pp. 56-7. It is impossible to assign a universally dominant role to some one value or other. No single principle of motivation can be elaborated into a tenable "philosophy of History." No generalizations can be made a priori concerning the scale of values of all Groups and individuals.

(Additional) K. Menninger, p. 194. (Often) a psychotic person perceives truth (or rather *partial* truth) more accurately and more keenly than sane persons, or even than the same person when sane. p. 234.

This specialized, segmental growth (or special, restrictive or-

thogenesis) must not be confused with the integral holistic MORAL orthogenesis, where *all* value tendencies and valid powers are cultivated orthogenetically.

Langfeld, Angyal, p. 51. Contrary to the parts of a machine the 'elements' of human nature show an indefinite degree of adaptability to one another and to the requirements of the Whole.

Hartmann, p. 50. Values are dimensional equals, not hierarchical. Naturally different values stand side by side on the *same* level (perpendicularly—not horizontally, in degree of development).

Brubaker, p. 101. A hierarchy cannot be established in advance once and for all. The order of value will rather depend on each particular educational situation, each particular person, at some particular time or place.

R. Brun, p. 248. Instincts are both ends and means. Every instinct, according to the circumstances—that is, whether it comes into collision with a more primitive (biologically) or more valuable instinct (at that particular juncture in his life and career).

The meristic functions take place intermittently whereas the integral-central Self functions uninterruptedly, often in conjunction with any or all of the Seven segments that happen to be or are called into operation at the time.

Anshen, (Tillich), p. 663. The individual thing is the really real, namely, that which has reality or hypostatic substantial reality.

Kretch, p. 267. Individual beliefs and attitudes are measurable, since there is a considerable degree of absoluteness possible in

the quantification of various attributes, and hence the meaning of such measurements does not have to depend solely upon 'relative norms' of the group.

Niebuhr, II, pp. 291-292. (Jesus) as Judge, means that when the historical (temporal) confronts the eternal it is judged by its *own* ideal possibility. . . . Dooyeweerd, II. The Modal Law Spheres are equal, in that when One has more anticipatory moments than another the other has just enough retrocipatory moments to equalize the total number of moments in both (in all).

Kretch, pp190, 194. Attitudes and beliefs are not only self-preservative but self-reinforcing. They create the fuel upon which they grow. They contain within themselves a mechanism that operates toward self-preservation because of: a) Selective Perception; b) the 'Constancy Principle'; c) the "Withdrawal Behavior" induced by beliefs and attitudes. (A 'change' introduced into the psychological 'Field' will be so absorbed as to produce the smallest effect on the existing structure. p. 180); d) the Social support of these attitudes.

K. Mannheim, p. 18. The disintegration of Social Institutions means the disintegration of *personality*, because character and behavior are not absolute entities in themselves but develop primarily out of the context of activities and, to a large extent, out of the *institutionalized* patterns of an operative action. If the patterns of cooperation lose their regulative power then controls are no longer acceptable; they lose their vitality and prestige, and accord-

ingly behavior is bound to disintegrate.

James Morris, p. 55. E. g., faith lies deeper than Reason (Wisdom) in man's nature, and carries EQUAL authority.

Specialized-meristic orthogenetic tendencies instead of a moral-integral orthogenesis (A Seven-dimensional reticulum).

S. Eldridge, B. Barry, etc., pp. 91-92. "Linkage-Cluster" of traits and of trait-complexes. Ferm. p. 358. 'No conscious subject intends its object as its own exclusively. Each is an intending not only of the primary object but also of other conscious processes as processes.

Heschel, p. 173. (For example: Faith and Wisdom), "An essential disagreement between Reason (Wisdom) and Revelation (Faith) would presuppose the existence of two divine beings each of whom would represent a different source of knowledge (cognition, intuition, esthesi). Truth can never compel the Reason to accept what is absurd. Reason is a necessary coefficient of Faith. Faith is a constant effort or pilgrimage of the heart. To rely on our Faith (alone) would be idolatry. Rely on God (Divine Truth).

Morgan and Lowell, p. 381. In the Autonomic Nervous System of the unitary body even the Sympathetic and the Parasympathetic sub-systems (seeming opposites) operate antagonistically in a CO-OPERATIVE fashion to bring about the most efficient conduct under the circumstances—a merging action of the two being the effect.

Zipf, p. 272. The data of experience are functionally classi-

fied into different operations and different objects, and they are goal-directed in the sense that they are directed ultimately to the most economical existence of the individual in question, and not in reference to absolute and universal categories. Koehle, (Scheler), p. 50. "All act values especially those of volition and all the feelings accompanying the acts are both ultimately dependent upon the inner value of the PERSON (as a whole) and his innermost emotional nucleus. This most-central feeling which accompanies the value of the Person is the source (cathexis) of his volition and of the direction of his ethical attitude." (Kant says, the feeling of Self-respect is the ONLY Moral feeling.)

P. J. Sorokin, "Recon." p. 96.

E. E. Wood, p. 18. Being is a unity, (Peirce's "Synechism" or Isotropism)—a principle of unity inherent in all things; and this inherent unity is not a property or quality belonging to each thing but is its essential being. Same, p. 7. The man-environment scheme is intended to designate a Framework in which Variable relata are related to each other in variable relations. The Scheme itself claims to be universal and changeless. It is prior to all 'facts.'

Waxman, p. 102. (Gersondies). Possibility is determined, but not their (its) realization by the general order.

Whitehead, "P. & R." p. 67. It is always open to us to lose hope at the exact moment when we find ourselves. The preservation of such Faith must depend on an ultimate Moral intuition—that it

should embody the adventure of life. Neve, II, p. 170. (E. Schaefer) We and our existence are instruments serving Divine governance. Windelband, p. 367, (Schelling). Individuality is intelligible Freedom and self-determination breaking loose from the Absolute. Its deliverance is a submergence in the Absolute. It is the individuals who will to be submerged in it that survive (are delivered).

Santayana, p. 413. The regularity and the unity of the "One far-off Divine Event" is contingent on material realization only, or the free-Will of human-material agents to *lend* themselves to such realization. It is the free-Will that makes the realization contingent, but that "far-off Event" is single and unique and beckons with compelling force by its incipience and possibility. The Elusive Electron. p. 47. We can work out a pattern of behavior for millions of atoms or electrons but we can say nothing precise about the behavior of *one* chosen particle. Santayana, XV, p. 413. The parts can be replaced (matter being infinite), but the design as a whole cannot be replaced, due to the very nature of matter, substance and Reality of the particle and of the Universe in its entirety. McCracken, p. 267. "The contemplation of the Order of Nature . . . has its emotional aspect . . . which affects one's Will and leads to the only practical effort of which man is genuinely capable, namely: the direction of his Will to acquiesce in that conformity of his whole nature to the Universal Order (the manifestation of which must take place,

anyhow, whether he acquiesce or not," i.e., as Maslow & Mittelman say: he becomes an instrumentality of "cooperation with the inevitable."

Mayo, pp. 99-100. (P. Janet). The most difficult operation, that which disappears most rapidly and most frequently in all conditions of disability or depression, is the apprehension of Reality in ALL its forms. In specialization (e.g., intellectual work only) a downgrade movement begins—overlogical Intellectualism is a symptom of inability for action—the ideas of experiment and adventure are ruled out, and with their banishment the possibility of normal mental growth is equally banished.

Toynbee, III, p. 45. The real argument was won by procreation rather than by articulation.

Brun, p. 187. The positive or negative censorship of 'feeling' which we apply to all situations (gestalts complexe) of the world of objects and experience, i.e., to all *our* experience, does not originally come from outside (not from cultural-environmental precepts) but is rooted in our primary hereditary instinctual dispositions (Maturation not Acculturation). It depends on whether the momentary actual external energetic situation is or is not homophonous with, i.e., does or does not harmonize with, the momentary hereditary-mnemic (instinctive) excitation—that is, on the excitation differential between the hereditary-mnemic and the actual sensory (sensual too) excitation. (Brun is obviously alluding to the "Adaptation Level," or "Zero

Function" of Helson, q.v.,—or/and the "Category Limen" of D. M. Johnson.) All experience-complexes thus *already in statu nascendi*, i.e., already equipped on the *first* reception of the stimulus and on the first engraph with definite values of feeling (Valencen)—now, on every recurrence of a situation which resembles an earlier situation, are, for their part again in homophony or or dysphony with (Klisis or eklisis) with the 'drive-situation' prevailing on just this occasion on the one hand (a situation depending on endocrine conditions) etc., S. Weil, p. 148. Love risks everything, even life itself, for the sake of a more complete enjoyment with that which is beyond and outside it—widening the circle of interests in which the Self may operate for begetting new forms of life—not withdrawing from situations it cannot master in order to (merely) maintain bodily (physical) balance.

Rignano, "Memory," p. 23. As regards the Will there is an act of volition whenever an "Affective Tendency" directed towards a future object triumphs over an Affective Tendency whose aim is in the present.

Hoffding, II, p. 300. P. N. G. Cabanis: "and instincts as distinct stores of original power released through impressions received by way of the inner vital functions—possession of instincts as the possession of an original capital (or power) which lends color and character to and influences all which he later assimilates. Instincts close to vital feeling which is an obscure feeling independent

of outer sense-perception and which is immediately bound up with the maintenance of life. MacDougall, P. Weiss, p. 515. Biran.

Boring, p. 134. (Frustration Tolerance). Just as there is a point beyond which the primary needs, for example, for oxygen, cannot be denied satisfaction without a collapse of the organism, so there is also a point beyond which the secondary needs, for example, the NEED for Freedom, cannot be (denied) frustrated without a breakdown of the individual. We must discover the conditions which determine not only the general (whole, holistic) frustration tolerance of the individual but also his specific tolerance for the frustration of different needs (Our Seven Categories). p. 135. It is important to know *which* of an individual's needs, etc. . . .

Coutu, p. 43. Those interrelated 'tinsits,' as parts of a System, necessarily influence each other, they interact selectively within a *relatively stable whole*.

Whitehead, "P & R," p. 341. The ONE subject is the final end which conditions each component feeling. Thus the superject (subject) is already present as a condition determining how each feeling conducts its own (autotelic) process. Although in any incomplete phase there are many unsynthesized feelings, yet each is conditioned by the other feelings. The process of that feeling is such as to render it integrable with the other feelings. p. 322. A judgment is a feeling. p. 291. In this concrete unity all indetermina-

tion as to the realization of possibilities has been eliminated.

Hobhouse, p. 53. The Will disappears when its continuity is broken and it is replaced by many volitional acts. It grows by successive acts of Self-determination. (Not the Libertarian theory which holds that there is a new will every time it acts.)

Pepper, "Injectives," p. 60. G. Murphy, "History," p. 290. With the Gestaltists emotion and Will came to be viewed as a response of the entire living system rather than as a local response of the mid-brain, after the manner of W. Cannon (p. 383). Also Vivas (Perry), p. 51. Saul, p. 65.

Ch. Sherrington, p. 157. In the 17th century Descartes postulated an activity which suppressed activity, and this was confirmed in the 19th century.

P. J. Sorokin, "S. J. & P." p. 51. E. G. Boring. The Will . . . is the preliminary SET. Koehle (Scheler) p. 72. 'Person' is the concrete itself essential unity of attributes of qualitatively different essences which (essential unity) in itself antecedes all essential act differentiations.

35th volume, III, no. 4, p. 273. (W. Stern) The inner entelechy does not consist in the possession of a fixed stock of inflexible 'traits,' but solely in imparting an ultimate MEANING to the total process of character patterning and an hierarchical total structure to the qualities of will that exist at a given time. In any case, however, in which such a unified meaning cannot be recognized at once in the empirical practice, it provides the heuristic principle

for making the individual's setting-of-Will intelligible amid the apparent gaps and cleavages. W. Stern, vol. VII (H. Werner), p. 124. Dynamic types of character result from the relation between the drives supplying the energy to action of the will. This volitional activity reveals itself *positively* as the replacement of 'blind' impulsive activity with an action meaningfully organized. It reveals itself *negatively* as inhibiting the realization of impulses from within and reaction to outside forces. p. 283. Inhibition is merely a means to an end of liberation of force for *positive goals*. p. 281. The unregulated discharge of energy that takes place in 'vital' activity is replaced by a meaningful Economy of energy. It is of the nature of developed character to dole out the available energy with a view to concentrating it effectively in acts of Will called out by emergencies, thereby making more certain the attainment of the goal.

Angyal, p. 315. Activities well integrated with the rest of the personality are more forceful because they are supported, backed up and reinforced by many 'systems' of the personality. The "amount of energy" which propels activity depends not only on the amount of raw energy which in last analysis is derived from metabolism but furthermore and to a greater extent upon the 'integrational status' of the person. p. 327. Does he have segregated (sub) systems, dissociated systems, or does he have non-segregated, non-dissociated systems within himself. Segregated functions lead a para-

sitic life in the organism. (The concept of energy "Converters" is pertinent here).

There are Seven sub-types of Memory, or memory of Seven "assumptive form worlds" (H. Cantril, "The Why of Man's Experience," p. 104.) not just intellectual memory, e.g., the memory of the sting of injustice, the thrill of Love, the charm of Beauty, etc. Flugel, p. 314. Memory has no connection with Intelligence, or as Stoddard says: "There is no direct ratio between the magnitude of general intelligence and of Memory as such."

Angyal, p. 158. Unconscious contents (Unconscious equation) non-symbolized, non-verbalized, unconceptualized clearly-figure in the life and conduct of the person.

Brun, p. 228. It is as if the 'repressing agency' had now seized upon a portion of the motive power, the libido, which had previously informed the repressed impulse, for itself, thus increasing ITS strength by an accretion of libido. This "reaction-formation" results often in the Moral impulse in question being more strongly accentuated than would be absolutely necessary in order to keep down the repressed impulse.

Perry, "Present Philos- Tendencies," p. 249. (Bergson). The free act of which the 'self' alone is the author expresses the whole of the Self, as distinguished from reflex acts. It is not merely a more complicated massive reflex. The whole 'personality' is indivisible and unanalyzable. It appears only when conscious states dissolve into a higher unity, and its action can

be felt not traced. This self-intuiting activity becomes the principle of Bergson's *Metaphysics* (p. 262). (The *first* principle). Activity is the universal substance. The activity is a reality which makes itself (I.E. becomes 'in the making'). p. 264. Pragmatists argue that there is in man an indeterminate and incalculable and creative power "to do." W. James' "The fiat of the act."

Freeman, p. 55. Thus the quantity of energy which can be mobilized in a *total* behavior-pattern is defined by the upper metabolic limits or activity levels of all the tissues engaged in that total-activity. The absolute limits of this total-process is largely rhetorical. The sure test is death, when such limits result in departure of essential Constant States beyond the margin of safety. Not only do we need sensitive measures of total composite metabolism, but also we must seek devices that will indicate the relative activity level of the different (7) part-systems (Seven) that function within the total.

G. Murphy, "Personality" 1949, p. 580. Personalities are classified not with respect to their aims (expressed, avowed) but with respect to their "styles of Life"—a unified, persistent, all-encompassing attitude, a WAY of seeing, feeling and *ACTING*, a leitmotif around which the changing impulses are ordered.

Vivas, p. 56, (answering Perry). The harmony that obtains at the level of consciousness (only) is no guarantee of genuine *fulfillment* of the whole Self. This is in answer to Perry for whom the solution of the whole nest of prob-

lems to which the data of analysis (Reason) gives rise consists in the creation of comprehensive purposes which enjoy the support of their constituent interests because they make the most liberal possible provision for them all. Brun. Even (p. 192) in human beings one's actions are not primarily and consciously purposeful, but in the last resort are dependent on the impulses of the unconscious. See Perry's "Convergent Interests"

L. Saul, p. 103. Like other animals man starts as a *unit*, and this essential unity is never lost, although the cells form organs gradually and assume special functions. The cells specialize but the organization remains a unit—in motivation, reaction, behavior and spirit. You will find this in any textbook in Embryology. The work of Coghill and Child shows how the organism *keeps* the unity while developing specialized parts.

L. Saul, p. 102. Social organizations of all sorts in part increase the *freedom* of its component units, (but in part constrain them) A. Franz.

Stagner, p. 86. It is not possible deliberately to change one's blood pressure, pulse rate, digestive system and other visceral functions which are intimately related to feelings and emotions. This is a major consideration in man's inability to control his aversions, fears, enthusiasms and moods. Mere conscious decision (our 'Intent') to change a certain personality trait is often ineffective; also verbal pressure upon others to change their behavior frequently fails to achieve its purpose. (The autonomic nervous system is NoT

under direct control of the Central Nervous System. C.N.S.)

Tinbergen, pp. 111-12. A consideration of the neurophysiological relationship underlying Instinct leads to a definition of an instinct in which the responsible nervous centers and their *mutual inhibition* are also taken into account.

Saul, p. 87. The Central Nervous System's role of integrating the whole personality and the coordination and communication within the organism such as those provided by the Endocrine System depend on the principle of Homeostasis as well as on the Second Law of Thermodynamics, (Entropy)—of reducing tensions to a minimum.

Dessauer, p. 133. Unlike Balance integration is based not on a 'natural' process but on an 'intentional' policy; intentional policies do not operate by themselves. The integration process exposes one to breakdown caused by overstrain. (This agrees with P. Janet's "Equilibrium" Theory.) p. 130. The technique (even) of Balance can operate only on the basis of integration (organic and hormic, not conscious and planned). Also Beer, (Whitehead) p. 187. The idea of unity is not only an intuition but a feeling and a volition (purpose). The effort to act, i.e., purpose, is the unifying factor of the soul at any moment.

N. Hartmann. The picture of the Self is cathexochen. G. Murphy. 'Intro. to History' p. 405. (McDougall) The Self-regarding sentiment(s) are the key to those sustained and persistent activities to which we give the name "Will," and they are likewise the bases

for self-respect and Moral order. Kant says Self Respect is the only moral sentiment. 'Image-of-the-Self,' same. Murphy, p. 301. Murphy, same, p. 290. "Recentring" is the discovery of new forms of figure-ground organization in which an inadequate and ultimately disorderly mode of centering or focusing is set aside in favor of a newly recentered pattern, insightful and correct, in the sense of mediating contact with reality—because the center as apprehended by the observer corresponds with a natural center in the objective event waiting for such discovery. (Not piecemeal response, one at a time, p. 290. Wertheimer, Koffka).

Just another instance of the instinctive pursuit of a stimulating-satisfying object that will resolve and discharge the cathectic energies of one's tensions and drives (See R. Brun)

Levy-Bruhl, (Biran) p. 327. We feel our own individuality but the real substance of our soul we feel no more than other substance of the soul. The ego-feeling is not the core of the substance of the soul. The being which is perceived and judged has still an inmost core of substance inaccessible to apperception. See Jung's various levels, or strata, or depths, of Personality. Same as above, pp. 325-6, Levy-Bruhl. Biran and Schopenhauer oppose to the conscious personality of the Ego the dim unconscious background which enfolds it, sways it, and even directs it, and predetermines our thoughts and actions, unknown to ourselves (also our intelligence and character). Saul, p. 108. The "ID" of the individual

organism expressing the impersonal nature of the biologic forces which power the organism. (note p. 97)

Murphy, ('Personality') pp. 377-78. "Style of Life" is the individual's central, unitary, indivisible striving, pp. 580, 584.

H. Bailey, p. 198. "The thalamus serves as a screen or filter for the modification of sense impressions and so protects the cortex against too violent stimulation." Scotomization (in the service of Homeostasis).

Saul, p. 108 (note, 94, end). Jones-Spearman "Law of Conative Control" by which Integral conation is meant. The intensity of cogniton can be controlled by conation. (striving-ability). R. Brun's "Scotomization," whereby the Consciousness is used as a rheostat admitting to itself (to consciousness) only as much as it can cope with. James, W., 'Psychology,' I, p. 579. It is the Will which accounts for our having ideas at all, and it is the Will, in last analysis, to which they are accountable.

T. V. Smith, p. 320. The limit of tolerance (sustainment, "Undergoing" — Dewey) marks the range of this type of Consent (of the Will), i.e., everybody consents where there is an absence of effective protest (implied).

The individual's sensitivity, even when not his Will, sets the limits, positive and negative, for the influence of Society upon him.

Rothchild, pp. 200-201. The concept of Will (is fundamentally religious) for it is the *one* thing that eludes all attempts to "know" it (especially to know it "before-

hand," before it reveals itself in irrevocable commitment, performatory utterance and action-conduct-performance).

'Proception' the total, integral personal *direction* (J. Buchler).

Hoffding, II, p. 557. Duhring distinguishes between "end" and "intention," the criterion by means of which we can distinguish lower and higher forms (p. 559) can only be found in the RESULTS of the different 'tendencies' (i.e., intentions) in the degree in which they are *capable* of attaining their natural 'end.'

James, II, p. 486. "Wish"—if no sense of possible attainment is present. "Will—if we believe the end is in our power."

James, II, p. 537. The whole scale of values of our motives and impulses then undergoes a change (James' 4th form of 'Decision'). A "change of heart," an 'awakening of conscience' occur.

W. Coutu, p. 44, (integrational Status, Angyal). Personality as a degree of integration, organization and interrelation and interdependence of segmental processes or parts. (p. 45). Integration *also* is a continuous variable. The (whole) System itself is a continuously emerging process of becoming.

Hobhouse, p. 53. The Will is abiding and grows by successive acts of self-determination. (It disappears after its continuity is broken.)

W. Stekel, pp 293-4. The patients (psychopaths, 'Compulsives') are victims of a civilization which burdens them with the responsibilities of virtues without considering *their* true nature. They struggle against katagoric

tendencies. Their 'compulsions' come from their anagogic tendencies. He hates and loves *simultaneously* instead of successively, consecutively as normal people do.

P. Leidy, p. 92. Definition of Personality: an organization of values that are *consistent* with one another.

D. M. Datta, 1950, (Bergson) p. 249. Consciousness is only arrested or potential energy, which is received, selected and retained by the brain and not created by it.

Mascia, 1957, Croce (& Hegel), pp. 104-5. Unity of 'Distincts' not of opposites. "Distinti." Perry, R. B., 1954, p. 132. Standard of Harmonious Happiness, acknowledging all Interests. p. 80. C. H. Hamburg (Nyhoff), 1956, p. 73. The Perspective of an ordered whole cannot be conceived in independence of the perceptual elements which it orders.

M. & C. Sherif, (1948); G. Murphy, (1956), p. 581. Ego or Self as a developmental formation, a "sub-system" in the makeup of the individual. p. 582. (Koffka, Kohler, Lewin)

E. J. Nelson, 1949, p. 113. The identity of a Substance involves the persistence of the Law of the *Series* (of the series of states of this substance). These form a causal series, not merely coincidental.

Sheldon, 1954, p. 263. Kant's "Good Will" (genuine Moral good) is more than Intentions; it is fulfillment—Power shown in action.

Hartley & Hartley, 1957, (G. Allport), p. 217. The Ego is a differentiated dynamism. An "*Active Ego*."

Hallett, 1930, p. 302. The judg-

ment of the temporal man by his Eternal Self is the very root of the Ethics of Spinoza. (See Fromm's "Humanistic Conscience.")

CHAPTER II SUPPLEMENT

B. Bosanquet, 1923, p. 25. The essence of the "religious" is the intensity by the subject to or for the object (or objective).

Farber, "Phenomenology," p. p. 161. (Husserl). Objective *truth* applies to all the more restricted conceptions (realms) of truth—the latter would be but a specialization of the former (p. 160). "Modalities" of truth.

K. Lewin, 1935, p. 50. The presence or absence of reserves of energy (reservoirs) . . . makes itself noticeable again and again in various forms in the whole field of the psychology of the WILL and Impulse. pp. 50-51. The forces which control the course of the process remain without effect or simply do not arise when *no* (psychical) energies are present—when there exists no connection with tense psychical systems which keep the process in motion.

Dooyeweerd, II, 1956, p. 57. Religion transcends all modal aspects of reality, the aspect of faith included.

C. J. Ducasse, 1953, p. 148. To be religious the contents need not be objectively true, they need only to be fervently held.

Metz, p. 773. C. E. Spearman's "G" & "S" factors: the "G," general factor, while it varies freely from one individual to another, remains the same in regard to all

correlated capacities within one and the same individual.

See chapter I, 6 (supplementary notes, Hume).

E. Weiss, (Federn), p. 329, 1950. A given libido quantity proved insufficient to supply both 'narcissistic' and 'object' libido.

E. Mayo, 1951, p. 95. (Janet's "Equilibrium" a unity hypothesis). The awareness of any given moment is not a simple unit of thought, a simple act of attention. There is, of course, some dominating attentive activity, but this is no more than the final expression at the point of action of an exceedingly complex unity, an immense multiplicity of factors, both of awareness and of response, in mutually balanced relationships.

B. I. Beverly, 1947, p. 52. To safeguard its integration and stability the ego must have at its disposal a certain amount of cathexis that can be used freely for the ordinary needs, and to provide this energy and the extra energy needed for emergencies it (ego, or self) must have a reservoir of "permanent cathexis." Freud called this "resting" energy to distinguish it from the "free-floating" energy. Energy also needed in the "ego boundaries" to ward off dangerous stimuli.

Rapaport, 1951, pp. 701-3.

Bosanquet, 1923, p. 277. (Green's doctrine of the conservation of the personality.)

F. V. Raab, "Philos. Review," Jan. 1955, pp. 60-77. Free-will depends on ability (on "could") to do *if* willed.

Will vs. Intent: T. J. Cannon, 1954, p. 397. The act of choice must not be confused with the

effort involved in the execution of the decision (intent).

G. W. Allport, 1937, pp. 346-7. "Principle of Convergence." One maximally integrated activity occurs at a time, while the "others" continue—due to a final common path.

Sex as holistic (not segmental),—and as an "injective"—adding zest for creativity in all segmental and integral activities of the individual—E. Berne, 1947, p. 138.

Teale, 1951, p. 218. Perfect accordance of the will with the moral law can be only on the supposition of endless duration of the existence of the personality of the *same* rational being—and the immutability of purpose.

CHAPTER III

Coutu, p. 74. Difference is but a low degree of similarity, and similarity, a low degree of difference.

W. A. Sheldon, 1936, p. 36. Character is the first prerequisite to happiness, because character is the quality of moving (successfully) toward an objective. Character is the vehicle of enduring happiness. Sheldon despises those who sell the future and betray the past, and have no economic chastity — pp. 62-63 — (which the "master mind" does have).

Vivas, p. 204. The activity by which he seeks to achieve his completion enables the person to add values to himself *congruous* with those which already constitute him. p. 205. The relevant data demand for their complete explanation the positing of a FINAL cause (as well as an efficient

and material ones). p. 201. The 'telic' aspect of the person—an incomplete axiological whole which tends to complete itself teleologically.

Brashfield, (transl., Gabain), p. 191.

Saul, p. 120. The basic pattern of each individual's personality is generally remote from consciousness, yet this nuclear emotional constellation determines the ways in which we all live our lives. p. 103. The whole organism is activated as a unit, all its component parts being ever involved; the brain is merely the mediator and integrator for the organism.

E. J. Watkins, p. 228. Even thoughts willingly entertained, deliberate purposes, often conflict with a deeper understanding, a more fundamental orientation of the Will.

Coutu, p. 259. (Lundberg quoted) The fundamental datum of all science is the human RESPONSE. p. 78. A person IS what he DOES.

"Philosophical Review," Oct. 1951, p. 472. Hegel found the AIM of History to be in its RESULTS. John Dewey's "Instrumentalism" refused to make a clear cut distinction between "Ends" (avowed) and "Means" (acts, with the implied presence of the required energies to carry them out). R. Dirkurs (Fund's of Adlerian Psych.) p. 58. Actions are the only safe guide for understanding the personality (not thoughts and feelings, which *at times* do have the value of actions) (Performatory Utterances). Vivas, p. 324. All visible objects and man are but masks. But in each EVENT, in the living ACT,

the undoubted DEED, some unknown puts forth the mouldings of its (real) features from behind the mask. It is not amiss to quote B. Russell here to the effect (p. 32) that Dewey, James and Peirce all say that in order to determine the meaning of an idea (avowed, entertained) it must be put into practice (action), the consequences which follow constitute the meaning of the IDEA.

Metz, (G. F. Stout) 755-756. 'Immediate' knowledge does not become the less immediate because it passes through various steps of mediate process. p. 758. All mediate and indirect elements in knowledge from a central core of immediacy which forms the point of departure and the original condition for all faith in knowledge.

Green, Salisbury.

T. V. Smith (N. Hartmann), p. 213. The well-known way in which conscience expresses itself fits more exactly the emotional apriority of the valuational consciousness, for it does not speak when one calls to it or inquiringly searches for it; it speaks only when not summoned, according to a law of its own nature, when no one is expecting it.

Mach. E. Fromm.

Hayek, pp. 185, 188, 189. There is a special, specific ego energy-fund, Libido.

Coutu, p. 47. A whole personality can hardly be known even by the personality himself; to know one's complete personality one would have to know not only that a person HAS done but also with a high degree of probability what he *would* do in all possible situations. The totality itself cannot

be known only as it emerges in given restricted situations . . .

Paul Federn. "Ego Psy." (E. Weiss) pp. 290-291, 292. A special specific primary Ego libido which encompasses every new acquisition.

Ogden & Richards, p. 123. (Hugo von Munsterberg) To progress, in the sense of the self-assertion of the Will or Will enhancement, (a continuous variable—Author) remains for mankind the ultimate meaning of Duty.

E. A. Borclius, (Lund), pp. 307, 310.

Cartwright & Zander, (S. E. Asch), pp. 155, 161. E. W. Bovard, Jr., p. 177. Locomotions (psychological movements, changes). H. H. Jennings, p. 64. R. B. Cattell, p. 16. Levy-Bruhl, (Rousseau), p. 260. Man becomes in Society a fractionary unit whose value resides in its relation to the whole, the Social Body.

See Notes, Chapter II, note 16. W. Stekel, pp. 293-4. The "patients are victims of a civilization which burdens them with the responsibilities of virtues without considering their true nature (true nature of the victim and/or of the virtue-level), etc.

Koehle, p. 215. The deepest insight into the nature of the person is gained by a description of the so-called *inter-personal* sphere. The essential elements of the personal spirit are taken not immediately from itself but from the sphere of the (objective, collective) spiritual community, etc. Also p. 219.

Dooyeweerd, II, 1957, p. 69. Will is a specific Direction of human "Acts," which have different modal aspects, structures.

Hall, p. 475. Koffka's "Executive" not to be identified with the Ego. It not the ego really controls *behavior*.

R. M. Eaton, 1925, p. 28. As the capacity to retain the effect of a stimulus in the mind without overt activity increases the ability to understand is gained.

A. A. Roback, 1952, p. 193. Münsterberg and W. James say will is not a direct experience (contrary to Wundt). Hayek, p. 185. Any apparatus of classification (a mind or will) must possess a structure of a higher degree of complexity than is possessed by the objects which it classifies; so no explaining agent (person) can ever explain objects of *its own* kind, or its own degree of complexity. Hence the human brain (& will) can never fully explain its own operation (pp. 188-9) or predict what the results of its operations will be.

U. of Southern Calif. theses, 1950, pp. 139-140. Fichte's "Deed-Act." In Schopenhauer the "ding-an-sich" is identified with the will.

CHAPTER IV

D. Krech.

Jung, (Jacobi translation) pp. 50-51. In this total System the quantity of energy is constant, and only its distribution is variable.

He is willing to entertain and follow a greater Good (or 'goods') when others (by acculturation) point such out to him—saving him the otherwise prohibitive effort at discovering, conceiving such greater Good by himself—and convince him that such great-

er Good can be and is attainable by him without undue struggle, effort and risk which would upset his personal personic equilibrium and psychosomatic balance.

Rollo May, p. 234. The more consciousness the more Self.

"Psychological Egoism." See Runes, *Philosophical Dictionary*.

Angyal, pp. 27, 47, 48. Such IS the case. Also Ogden & Richards, 1946, p. 172. (Hugo v. Munsterberg). "The meaning of the world is an *aiming* at a greater abundance of aiming, which yet remains identical with itself. (Continuity of the self-same Will), p. 173. To progress in the sense of self-assertion of the Will in *Will enhancement* (Coutu: Will as a continuous variable) remains for mankind the ultimate meaning of *duty*." All this means what is stated in the text, namely, that the first object of willing is the ability to will more abundantly (a greater Energy-System to will with). Will enhancement not will abolition as in Schopenhauer or the Indian Nirvana—a fuller, ever fuller, more abundant life, not annihilation.

Weber, p. 570. (The Spiritualists: Ravaisson, Lachalier, Boutroux) "Will is essentially rational, in the sense of being governed by its own inherent ends of Truth, Goodness, Beauty and Universality."

Grace de Laguna, *Philos. Journal*, April, 1951.

Saul, 1951. On "Propogation."

"Adaptive Radiation" or the "Barrel Phenomenon", see G. Murphy, "Personality."

The Principle of Cooperation is as deeply engrained in human nature, and as profound a mould-

ing force as the correlative "Principle of Competition."

Perry, R. B., "Convergence" phenomenon.

H. Spencer, p. 322. Disappearance of intermediate forms. "First Principles." Evolution of stable species and elimination of unstable ('intermediate') varieties. Progress from indeterminate to determinate arrangement.

T. V. Smith, III, p. 122. The self's being social (socius) means that we can deduce the direction of social evolution in the direction of a continuous abridgement of the gap between Self and Others, suggested by the contrast: egoism-altruism.

Siwek, p. 202. Each possible World, each possibility, has the right to claim existence according to the PERFECTION it contains (Leibnitz). God in producing the universe chose the best possible plan where there would be the greatest VARIETY with the greatest ORDER. He chose the world that has the most POWER, most Happiness, that the universe was ABLE to contain.

Wood-Thilly, (E. Mach), pp. 586, 588. The aim of Science is to connect the less constant and firmly established ones. (Williams Farber. (C. Lewis) p. 532. Regularity is the presupposition of all possible experience. Blum. Constancy (p. 114) in all energy metabolisms in living systems. (p. 155). Mutation is not random, but may occur only within certain restricting limits and according to certain pathways determined by the thermodynamic properties of the system, i.e. the organism cannot fit itself to the environment by varying unrestrictedly in ANY

direction. Russell, 1956, quotes Keynes' postulate of "Limited Variety." Blum, p. 159. Even 'chance' is not a completely random one. Morgan Jr., p. 287. Energy and mass are two expressions of the same thing. p. 287. The energy of the all is finite. p. 288. The energy of total 'becoming' remains constant. Nietzsche rejects the hypothesis of eternal novelty, hence sooner or later all new possibilities are exhausted and must repeat themselves. There is a finite number of possible states or combinations ("Limited Variety" as above). He speaks of FINITUDE, the peculiar configuration of space. He finds a kind of eternity IN (within) time. See Werkmeister. P. J. Sorokin, "S. C. & Personality," pp. 699-700. "Constants" such as the "Stability Limit in physiochemical biological sciences." "Critical Temperatures," Critical Pressures, Critical Concentrations, Limits in linear direction of Sociological Change. Bokster, p. 35. Maimonides depicts the determinateness of God's Universe. God Himself is not a capricious Being. He Wills what is possible. He Wills in accordance with His Wisdom. *Science News Letter*, August 4, 1951. Dr. Dirac's new theory which he hopes will do away with "*Infinite Forces*." "Change" itself is balanced by "permanence" (of various degrees). Change-permanence are the antipodes of a continuum. Change-flux-process exhibit a 'form,' a permanent, immutable pattern. If matter were really infinite, it would fill "completely" all space and its density would be infinite, permitting no space for

movement and change, no room for maneuvering. The Constant of Proportionality. Also 'Allometrics.'

James, II, p. 460. Constancy of Meanings . . . ("P. of Psychology," p. 462.) Whitehead (P. & R., p. 421.) The constancy of physical purposes explains the persistence of the order of the Universe.

James (Same), I, p. 459. The sense of sameness is the very backbone and keel of our thinking. The consciousness of personal identity reposes on it. The sense of identity of the knowing *subject* is held to be the only vehicle by which the world hangs together—also the identity of the *object* would perform the same unifying function even if the sense of subjective identity were lost. (Law of Constancy in our Meanings.) Heschel, pp. 116-7. In Rabbinical literature God as One means He is the SAME. (Constant, Determinate) p. 118. The Unity of God is a concern for the unity of the World. (God & the World as Correlative.)

Sheldon, "Amer. Prag. Philos.," p. 42. The ultimate must be definite, uncompromising, this or that, nothing else. (Monistic Bias).

Davidson, p. 177. (Otto). God as the eternal Meaning and Value as apprehended in the world—the "Objective Transcendental Reference."

Hoffding, II. Lotze *et al.*, Dühring.

W. E. Hocking. "Meaning of God, etc." envisions man's 'omniscience.'

James, I. Possibility of and actuality of Conception rests on the constancy of ideas. Despite Hegel's

concepts as inherently self-explaining.

G. P. Conger, (Sheldon), p. 243. The completed infinite is not contradictory at all . . . Same quotation: Renneth, p. 103.

Beer, (Whitehead), 179-180. Every actual entity includes a prehension of the primordial nature of God, the promise of a final unity." The "element of futurity," "principle of unrest" and "aspect of self-transcendence" is a trait of all actuality. And this trait is the conceptual pole which unifies the actual entity and gives it access to the vast ordered realm of potentiality. Whitehead expresses the self-transcendence of things as a conclusion of modern Physics. Self-transcendence is a trait of History as well as of Nature. Weyl, (Gasset), p. 173. The new attitude is the shifting of the gravitational center from existence to transcendence.

Same as 19.

Neve, II, p. 170. (E. Schaefer) We and our existence are instruments serving Divine governance.

D. Mohar Datta. The "end of time" is attained by the attainment of perfection, with the consequent end of creation. (Novel creation?) Indian Thought rejects the dominant Western idea that the ideal of perfection can be approached only asymptotically but never completely reached.

Windelband, (Schelling), p. 617. The deliverance of Individuality lies in its submergence in the Absolute (even though . . . Individuality is intelligible freedom and self-determination breaking loose from the Absolute). It is the individuals who *will* to be sub-

merged in the Absolute that survive (and are 'delivered').

L. B. Perry, "Philosophy."

Boring, p. 718. (McDougall). Action depends on knowing *whither* it is directed. The cognitive realization of the goal's nature can keep the 'not-yet' successful organism in the right path, and energy directed into channels of action. See pp. 119-120.

Hoffding, II, p. 561. (Duhring). The consciousness of the Good forces which are gradually gaining the ascendancy in human nature develop into a universal Affect; then we catch sight of the great unity of which the human world is but a single brand—then the thinker finds himself a part of this unity and moved by its forces. Then the thought of our own fate is lost in the thought of the Great Order of things in which so many dispositions for good have found room to develop.

Ogden & Richards, (Munsterberg), p. 173. The meaning of the world is an aiming (willing) towards a greater abundance of aiming (Willing) which *yet remains identical with itself*. Zipf, p. 166. The preservation of homeostasis (Static) is NOT the goal of an organism, rather that is an economic *device* for survival." In Psychology the formula is no longer S, O. R. but S.O.R. S. (S, again, ready for more stimulations).

Thomte, (Kierkegaard), pp. 86-87. Existential pathos is transforming the individual's existence absolutely in its relation to the Absolute Telos. (Otherwise it is only aesthetic pathos). When the person forsakes everything to save

himself (salvation) the enthusiasm is ethical. Religious pathos is the transformation through which everything in the individual's existence is altered to bring it into conformity with the "Highest Good." p. 143. The suffering lies in the tension between the eternal and the temporal.

A. Maslow, "Psycho. Review", 1941, p. 157. The personality simultaneously inhabits past, present and future. p. 140. What does rule personality is the self-conception, the focal point of all personality determinants.

Personality strives to stabilize and *aggrandize* its self-conception. Also p. 125. P. Federn, 1952, pp. 271, 284-286. The Ego feeling is a specific sensorial organ cathected with libido. The ego-id feeling is present from the very beginning (pp. 290-1). (Organismic feeling). It is always present as a continuum in the changing states. Ego-id feeling or erogenuity. Note 4, p. 280. The Ego has a mental center to which all ego functions connect (Our Seven Types). The 'specific' feeling rests on libidinal cathexes (p. 287, note 5). p. 283. The Ego is experienced as a continuum and is not a conceptual abstraction.

H. Barnes, p. 127. To make an eternity we must build with 'eternities' (our Seven). Angyal, p. 11. The multiplicity of parts is just as characteristic of wholes as the unity which holds them together. The whole is never structureless but is a *unitas multiplex*.

Perry, "Tendencies," p. 153. (Ewald). Logic, Morality, Art and Religion enjoy in their own realms complete sovereignty and

cannot be reduced to anything merely relative and temporal.

M. de Biran, p. 324. The independence of our affective life from our Will. Perry (same as above), p. 157.

Brubacker, p. 64. There is no freedom from motivation, only freedom to pick between different motivations presented. Will is not a power separate from the energy expressed in their activities. It is to be found in every manifestation of motive energy of either original nature or as overlaid with habit. Choice (Will) is made up of preferences (meristic) to which nature and habit incline one.

Allport, 1937, pp. 245-6. Pictorial conception as a system of independent elements, independent factors, "pure," each in its own right, are the desideratum of any theory of "Elements." As each sub-structure develops (from infancy) it becomes a system of energy *sui generis*.

Angyal, p. 259. The greater the organization of the whole, the more the inherent properties of the parts are utilized as *co-determinants* of positional values.

Lossky N. O., p. 41. Khomikov's concept of Sobornost, which signifies both freedom and unity of many on the basis of common love for the SAME absolute values. Lossky (himself) p. 251. God and the Kingdom—as the Basis of Values. p. 266. The all-embracing absolute value is the absolute fullness of life—containing hierarchical personalism. (like Leibnitz). pp. 260, 181. Florensky. K. H. Wolff. p. 241. (G. Simmel). The requirement in Sociology of unan-

imity is based on the assumption that the objective truth must always be subjectively convincing, and, inversely, that the identity of subjective convictions is the criterion of objective truth. (Minorization of the majority by means of the requirement of unanimity negates individual freedom.) Barnes, p. 238. (G. Simmel). Any kind of domination is possible only in so far and as long as a minimum of consent is existent among the dominated, even if such consent merely takes the form of avoidance of the greater evil for disobedience.

Lee, p. 304. The concept of 'Substance' ceased to be fruitful when it became separated from observable attributes (our Seven) . . . p. 305. A 'concrete entity' is concrete in that its components are mutually determining, and lose in determinateness if abstracted from it and from each other. Contexts in which its powers and properties are exhibited. G. Gurvitch, p. 207. Values are a contact with the absolute Thou (God). Farber F. Alquié, p. 209. Values are eternal and universal (like God) but realizeable in time.

Rommen, pp. 178-178, (note 9), Aquinas.

Joachim, p. 122. De Burgh, p. 211. In the richness of God's perfect Being all values are actualized in unbroken synthesis.

K. Menninger, p. 194. It is not only philosophically possible but sometimes demonstrable that a psychotic person perceives truth (or rather, partial truth) more accurately and more keenly than sane persons, or even than the same person when sane. p. 234.

Bradley, p. 497. It is worse than absurd to pour scorn on the detail and narrowness of devoted specialism.

Lee, p. 306. The Conductive Society in which the separate or lesser 'relative' Selves consider their viewpoint the only one which they cannot transcend.

Melden, p. 357. (Bradley) When the whole is truly infinite (i.e., Absolute) and when your personal Will is wholly one with it, then you have reached the extreme of homogeneity and specification—in one—and have obtained a perfect self-realization.

T. V. Smith, III, p. 120. The proudest assertion of independent Selfhood is but the assertion of a unique capacity to fill some *social* role. p. 121. As in structure (morphology) we are social so in vocation (intent) to realize ourselves means to subserve a harmonious Society. W. F. Lofthouse, p. 155. The structure of the world System which any and every consistent (rationally) purpose must recognize as *the condition* of its own fulfillment, the HALO Effect, in Psychology. (A. E. Taylor)

Lee, p. 232. The only time a Class is a natural entity is when the Absolute is achieved, for then each is an indispensable part of the whole (p. 42). Lossky, p. 237. (Berdyayev) Man's creative activity is complementary to the Divine Life, hence it has theogonic (theophanic) and not merely anthropological significance. p. 249. The essential theme of Christian Philosophy is the doctrine of the Absolute GOOD, realizeable only in the Kingdom of God. (1946) Ogden & Richards, (H. von Mun-

sterberg), p. 172. We now stand before a new ultimate value, the Absolute of Philosophy, the fundamentally absolute which bears all reality in itself.

D. D. Runes, "Dictionary," p. 279. (Schelling). Freedom and Necessity are parts of a higher unity containing them both.

D'Arcy, p. 48. Sympathetic dependence is a sign of excellence, and waxes with every ascent in the scale of being. See "Prophetic Theory of Genius," D. B. Klein, p. 196. "Abnormal Psychology," 1951. The prolongation of adolescence (dependence), not an emphasis on maturity (independence).

Death in preference to Self-contraction—clearly related to the Freudian Death Principle "Thanatos."

See above, note 40. Lofthouse.

Lossky's "History." A Hypostasis (support) rather than a substance, as Soloviev says.

Siwek, p. 52. Evil is an exhaustion in the face of its destiny by a being. Lossky, (Bulgakov), p. 212. Sin is an anti-Sophian parasite of being.

Siwek, p. 52. That which in the inferior plane of being is reputed an evil may in the superior plane be considered good.

Lossky, p. 245. Berdyaev champions a brand of "personalistic socialism," and says socialization of the economic life can only be useful if the 'supreme value of the personality and its right to attain to the fullness of life be recognized.'

Hoffding, II, p. 560. Duhring.

Toynbee, V, p. 386. Satanism—the being against all the great Moral philosophers who say there

exists in some sense a Cosmos or Cosmic Order—that that which is Good is in harmony with that Order, and what is bad is in discord with it. "The spirit that works against the Cosmic Power—the rebel who counteracts the Will of the Whole.

See Siwek above, note 49.

C. K. Ogden & I. A. Richards, "The Meaning of Meaning" 1946, p. 172. In the (present) deed itself the not-yet and the no-longer are one. Their temporal, mutual relation gives unity and meaning to the DEED (present deed). This by Hugo von Munsterberg.

Haskins, p. 174. Two social forms may occupy different and *non-competitive* ecological niches in Nature; e.g. highly "integrated" and "associative" forms of Society. p. 135. Symbiosis partnership. Lossky, p. 246. (Berdyaev) The Kingdom of God develops within a community containing an infinite multiplicity of beings sharply differentiated from one another in quality and hierarchically (en-kaptically) interrelated. p. 333. (P. I. Novgorodtsev) The harmony between the individual and society is possible only in the intelligible realm of freedom where absolute and all-pervading solidarity is combined with infinite individual differences.

Heschel, p. 25. The sense of moral obligation remains impotent unless it is stronger than all other obligations. . . . To be stronger than evil the Moral Imperative must be more powerful than the *passion* for evil. Passion can only be subdued by stronger passion (reminds us of Spinoza: "emotion can be fought only by another emotion" not by just eternal

'ideas.' To be free of selfish interests does not mean to be neutral and indifferent, but, on the contrary, to be a partisan of the *self-surpassing*. A Moral person is one who loves the "love of good." (This is a changeover from 'need' to "end-goal.") (R. B. Perry, "Mutation," 1954, p. 69.)

Rommen, p. 43. The very concept of Personality is impossible or incomplete if dedication to social goals beyond and transcending the self is lacking. Coutu, "Interpersonal Integration." Contrary to P. J. Sorokin one's freedom is not jeopardized though there is greater interdependence. Independence and freedom are two different concepts.

Completely "conductive" in both directions, from top to bottom and from bottom to top.

Vivas, p. 346. The possible pathological developments by the ethical man are found in an exaggerated asceticism which denies all values except the value of Love, since the espousal of any other value than Love may imperil Love. But when a man loves men and despises what they love ('Benevolence'—Perry) in general and without discrimination, what he loves is an abstraction.

Dooyeweerd, II, 1955, stresses reticulation and mutual facilitation of all the values in the same person or organism.

Concepts: "Introception" and "Consubstantiality." (p. 61, the text). J. E. Smith. Royce's "Community," pp. 299-300 (T. A. Grudge). See Lossky for "Consubstantiality"; see Peirce for Synchism. See also G. Murphy "Personality." A person admires another because he sees his own

values in the other person but raised to a higher exponent.

R. Brun, p. 249. The reflex which attains a higher level of integration (system-ic) and hence would be colored by stronger affects wins out over the reflex which has attained only to a lower level of integration. (Greater 'Injectives' supervene in the former) inasmuch as it merely serves the *local* (segmental) satisfaction of one reflexogenuous zone, and therefore considered from the standpoint of the total organism would possess a lower affective potential. Above all, therefore, the nociceptive reflexes, that is, those that serve the purpose of avoidance of pain or damage to the total organism are those which prove to be prepotent in collision with more 'harmless' reflexes, and inhibit the latter.

Lasswell, Kaplan, p. 29. The non-coordinated acts of an aggregate tend to be compatible with those which *are* coordinated. G. Murphy, "History" (Concerning the Gestaltists and Pragnanz) Wertheimer: One can predict from a knowledge of the laws of structure what kind of organization must supervene. It will be that kind which is most orderly, most comprehensive, most stable, most free from the casual and the arbitrary, i.e. that which is most good, and Goodness is Pragnanz which also is the dynamic attribute of self-fulfilment intrinsic in all structural totals.

Schiff, Whitehead, Hocking, p. 398. Spencer, Hegel, Peirce (too to some extent), recognized that integration-direction of change is always toward a more structural "togetherness."

CHAPTER IV SUPPLEMENT

Keynes, "Treatment on Probability," Ch. 22 (XXII). Amount of Variety in Universe is LIMITED. p. 158. No infinitely complex object. All things arise out of a finite number of Generator Properities. p. 442. Postulate of Natural Kinds or of Limited Variety. Includes the assumption that the number of things in the Universe is Finite. p. 440. And Natural Kinds are only a transition to Fundamental Laws. p. 441. Every object is of finite complexity, and finite number of qualities. p. 443. Specific characters are a finite proportion of *all* characters. Functional correlation amongst them, too. p. 444.

E. J. Nelson, 1949, p. 113. The identity of a Substance involves the persistence of the Law of the Series of states of the substance. Ryle, 1949, p. 123. Capacities resemble Laws, being variable or open.

Sheldon, 1954, (F. H. Bradley), p. 342. All selves and Interests are preserved not lost in the Absolute. Royce says the same. (You are IN God, not lost in Him).

Jarrett, 1954. J. P. Montague, p. 222. The real things in the real world are things in their own right, active and obstreperous.

Fuller & McMurrin, 1955, II, p. 300. We must be "able" to defy God, and the individual must be able to assert himself against the universal, if God Himself is to be realized (in the Absolute). W. James says that even if the Absolute is not realized there still is God.

R. Kroner, 1944, p. 16. (Nietzsche) Will to power is will to boundless willing.

Thompson, II, p. 329. (Muirhead) In the external system of "Linkages" there is, as in the interrelations of society, one of the guaranters of lasting advance, for retrogression is more difficult when diverse vital interests are involved (systemic bias), and the more systemization the less there is of fortuitousness.

Metz, p. 773. (C. Spearman) See Chapter II, notes, note 94.

F. H. Bradley "App. & Reality," pp. 341, 344. The absolute is the supreme criterion of value.

The Absolute as a Complete (Completable) and closed system: even though some connection with elements lying outside the aggregate must still be afforded. Floyd Allport, 1955, p. 599. Dooyeweerd, 1955, II, pp. 75, 76. Two terminal spheres the first of which has no retrocipatory moments, and the second has no anticipatory moments. "The Philos. of E. Cassirer," 1959 (article by Werkmeister) p. 766. The one universal context (is) the ultimate goal of cognition. Ernest Cassirer (1949) (Kaufmann), p. 852. W. Urban, 1929, pp. 258-9. p. 362. (Fichte). Versfeld, 1954, p. 138. Finite but unbounded.

M. White, ed., Vol. II, 1953, pp. 42-3. The "relativity" theory holds that the number of points in space-time is finite. (Also finite is the number of their permutations). Finitude also in the domain of psychology.

See Notes, V, 80—Supplement.

W. Kohlhammer, 1955, (verlag) —Dilthey—2nd ed. Death or the

Absolute. We must wait till these come to get the ultimate meaning of the individual and of the world.

CHAPTER V PART A

Lofthouse, p. 196. (Whitehead) God is the One systematic complete fact . . . James, I, p. 467. Conceptions cannot change . . . (only entities). M. R. Cohen, p. 19. The meaning of any motion does not itself move, but is rather a timeless fact (of nature). Author: No 'oscillation' of meaning or 'transitivity' of identity. Cohen takes some to task for confounding images with meaning. Meanings. are 'imageless' thoughts.

James, I, p. 467. The psychology of 'Conception' is not the place to treat of continuity and change.

If there is a God, God is a fixity in (and beyond) the Universe—a Being Whom we must accept not undertake to change. p. 296. Perry, 1928. James, I, 467. Conceptions form an essentially discontinuous system and translate the process of our perceptual experience, which is actually a flux, into a set of stagnant terms; the very conception of flux itself is an absolutely changeless meaning—in the mind. p. 477. The thought is always a unique and singular event (not a generality). pp. 461-2. The function by which we identify a numerically distinct and permanent subject of discourse is called CONCEPTION. (God, in the present instance). We single it out and *hold fast to it*. Without

confusion; it means THIS and *not that*.

K. Burke, p. 213. The reintegration of all sub personalities of the world's conflicting cultures and heterogenous efforts is possible only by means of a unifying "master-purpose," and the logic of classification would follow upon it. (Hegel's 'Universal Purpose'). Hivale, p. 179. David Morgan conceived God as One whole Activity and PURPOSE (Will) omnipresent throughout the whole process of evolution. Even Maimonides who denies positive attributes to God (and Ibn Daud) include Will as an attribute of God. (Hence identical with the Concept of God). M. Waxman, p. 66. Perry, 1926, p. 95. At bottom there is but one subjective or spiritual bias which may be termed Will (Munsterberg) or Purpose (Royce.) Werkmeister. (Santayana) God Will the whole universe psychologically. p. 500. Husik, p. 403. The only way in which anything can come from a Rational Cause is by way of CONCEPTION of the "world Order" and of Himself as giving existence to this "World Order" as a whole and its parts. WILL means nothing more than *this*. Aaron ben Elijah. Ogden & Richards, 1946, pp. 177-8. Just what the internal meaning of an idea already imperfectly but consciously is, namely: PURPOSE relatively fulfilled—just that and nothing more; the apparently external meaning also proves to be the entire expression of the very WILL which is fragmentarily embodied in the life of the flying conscious *idea*. Hegel's Self-explicating Idea.) Royce

quoted. Ogden & Richards p. 176. (Moore) Metaphysical meaning is much more than psychological context, the true meaning of any Idea lies in its logical reference to an Objective System of Ideas. Herberg, p. 48. God is Living WILL. Wadman, pp. 113-4. Spinoza says The Intellect and Will of God are identical. (His will is also identical with His Power). Lossky, "History," p. 209. (Bulgakov) In Sophia, the Idea of all ideas, God Loves Himself in His Self Revelation. (Complete Self-revelation). Hartmann, I, p. 241. Scholasticism accepted the *ens realissimum* and the *ens perfectissimum* as identical. Same, p. 382. Max Scheler.

God and man on same ontological plane, or else mysticism results. Werkmeister, p. 159. (Howison—Bakewell).

J. A. Clark, pp. 323, 327. 'The infinite Ambition,' God, and of men too.

Lee, p. 216. (Peirce) The EFFECTS of the Concept . . . are the concept. . . .

Correlates: Lossky, p. 215. (Bulgakov) Man also (the world) has an aspect of uncreatedness. p. 217. The human and the Divine are identical *in concept*, p. 126. (Soloviev). Heschel, pp. 243, 241, 242. Partnership between God and Man. J. Collins "History," p. 178. (Lavelle). Man as a FREE agent, Talmud Babli, Beracoth, p. 33b. Lossky, p. 209. Heschel, p. 118. Werkmeister, p. 296.

Lotze, II, p. 696. Lotze denies that the unconditionality of the Divine omnipotence is detracted from not only by the reality but by the very conceivability of *other* (free) actions than Its Own.

M. Buber, p. 167. An immediate relation to God which does not embody an immediate relation to the World is self-deception.

Husik, (Ibn Daud), p. 306. Matter is a relative ultimate.

Lotze, p. 101. God and the world indivisibly connected, one cannot be imagined without the other, yet they are NOT identical.

T. S. Kepler, p. 185. (E. Brunner) Experiencing God is in fact in INTERPRETATION of the world. . . . Ducasse, p. 332. The role which Monotheism assigns to its God is an EXPLANATORY one, namely, it furnishes an ANSWER to the cosmological question as to how the world originated and what is its ultimate destiny. E. S. Brightman, 1940, p. 171. Belief in God is an assertion of a metaphysically coherent world. (To assent to God is to assent to cosmic *purpose*.)

Anshen, p. 662. P. Tillich. God as an Interpretation of Being. Peirce, too. A. G. Widgery, 1953. If there is a God we have in him an Explanation of the order and purpose in the universe. pp. 143, 151. Moral are UNDERSTOOD with reference to God. W. R. Sorley: inferring from Moral values to the IDEA of God. Spranger, p. 227 (1926) God as endowing the world with MEANING, Who IS the Meaning of the world. Wodehouse, p. 147. God is the *significance* of the Absolute. L. Lovelle, p. 175. God the reasonable Explanation of all being.

God as TRUTH: Judaism—God's seal is Truth. (M. Buber, "Chasidim," p. 163) Islam—Anshen, p. 582. HAQ is same term for both God and Truth. K. Abdul Kakim. Christianity—Chris-

tian Science: God the Principle of Truth. It is noteworthy that the 'Naturalists' who reject God also reject an Absolute Truth. Collins (Hist.), 1954. Schlipp, p. 498. (Santayana) The Universal Mind is the Truth, not a Power personified. . . . Santayana "Realm of Truth" p. 100. Divine omnipotence, etc. . . . Divine omniscience stood for Truth eternal and comprehensive. S. Rosenblatt, p. 131 (Jeremiah 10-10). But the Lord God is the Truth. Fisino (translation) Burroughs, pp. 188-9.

B. A. X. Muirhead, "Eternal Glance" (2nd series) pp. 63-4. God means the immediate apprehension as this-ness of an infinite time content.

E. E. Harris, 1954, p. 3. Truth is the solution of a problem (Yes or no). Perry, p. 95. The spiritual bias is indivisible. It is for or against *as a whole*. The view that a proposition is an indivisible unity such that if *any* of it is changed *all* of it changes. "Phil. Review," April, 1951, p. 589.

Hocking, p. 204. The Absolute is not an escapable practical problem, and no showing that wrong solutions have been forthcoming can destroy the practical worth of the right solution.

Bradley, p. 496. To adopt one sole principle of valid explanation and urge that if phenomena are to be explainable they must be explained by one method, that is, of course, competent to any Science.

Morgan p. 113. (T. H. Green) The action of a single principle to which all events and facts are equally present and relative but which *distinguishes itself from*

them all and can thus unite them in their severality. T. P. Siwek, "Phil. of Evil," p. 98. An infinite series or however long the series of contingent things, their sufficient ultimate Reason (explanation) must necessarily remain OUTSIDE the series. Koehle, pp. 165-6. (Scheler) Sorokin, II, 1937, pp. 155, 221. M. Buber, p. 164. God is the Presence irreducible to thingness. Reinhardt, p. 36. (Anselm) Even if you destroy all things, Truth itself remains. Neve, II, p. 323. Karl Barth right in opposing the arrogant teaching of divine immanence. p. 11. De Wolf, p. 185. Reason dictates that apparent irrationalities in our experience should be attributed to our ignorance (which is inherently capable of being overcome progressively) and not to a fundamental non-rationality in God—which would forever of necessity leave some aspects of our experience unexplainable. "Phil. Review," April 1951, p. 254. (Gouge) The completion of such a process is REAL for the 'ideal Interpreter' (ideal Interpretation) since He is the one, so to speak, who possesses the interpretation not itself in need of further interpretation, that is, The Absolute Truth—the final and complete interpretation. "Phil. Review," January, 1952, p. 38. (Leibnitz) N. Rescher, Infinite processes are not ipso facto viscous since *convergence* is possible. Grace de Laguna, "Phil. Review," April, 1951, p. 174. The Realm of eternal objects is itself a unitary *system* of interrelated entities . . . (quoting Whitehead). Leibnitz. If the Necessary Being is *possible* He *exists*, Rev. January, 1952 p. 35. Bowne, p. 156.

As omnipotence must be limited to the do-able, so omniscience must be limited to the know-able, —the stretching of the one is as possible as the other—and made to affirm the possibility of contradiction. (In the Absolute we reach a final stage in which were there any contradictions in it there would be no *higher* unity in which they could be harmonized.)

A working Hypothesis. Wieman & Meland, p. 168. (W. A. Brown).

Bakewell, p. 403. (Plotinus). The world of which the ONE is the 'possibility,' the intellect perceives it (the world) and separates it from its 'possibility.'

Buchler, J., p. 58. (Levy-Bruhl) Malebranche refuses to make a distinction between the Idea of God and God Himself. p. 59. We have an immediate perception that God IS, but we do not perceive *What He is* (clearly or exhaustively). Radhakrishnan. p. 220. The foundation of the knowledge of God is the mystery of God.

V. L. Butterfield, p. 399. (James' doctrine of Meliorism and the Absolute)—if we work for it.

See 13, last part.

G. Asche, "Hibbert Journal, xlix, p. 390. Belief is a state of an organism promoting behavior. Hocking, p. 195. The maintenance of the idea of the Absolute (like of all ideas) in any subject matter is a matter of effort and will. "Adopt an attitude of readiness," Maslow & Mittleman, "Principles of Abnormal Psychology."

Widgery, 1953, pp. 156-7. God is not the Absolute (order). We must not identify God with the

Absolute. Religion may involve the Absolute as "all there is" without identifying Him with it.

Lotze, II, pp. 673, 674. God Himself is not the Order of the Universe. He is extra-mundane. The question is: "How can a world-order be conceived as the Supreme Principle?" The answer is: "It can't" for no *order* is separable from the material, the ordered material, in which it is realized." p. 674. God Himself is not the Order of the Universe. In this confusion Hegel and even Aristotle may have been guilty. See Merz, IV, 645, 1950, p. 11. (W. S. Morgan), and C. H. Moore, p. 175. Wodehouse, p. 146. God cannot be identified with the Absolute. God is the "significance" of the Absolute. Spinoza's "Idea" vs. "Ideatum." Malebranche criticizes Spinoza for committing the same error. J. Collins, p. 173. LaVelle differentiates between God (as Principle) and God's Kingdom (as the 'synthesis,' the composite of the manifold—Scheler). Spranger, p. 220. No one would think of identifying the crude world-order with God. And I add: nor the perfected world-order. Hayden, pp. 91-2. He 'supervises' the cosmic order. Schneider, p. 492. Inveighs against Royce's 'Absolute.'

T. A. Goudge, (C. S. Peirce). p. 318. The "far off Divine Event" toward which all creation moves, Evolution moves, is God COMPLETELY REVEALED. Levy-Bruhl, p. 62 (Malebranche) God has an invisible love for the immutable order, which consists and can consist only in the relation of Perfection.

Schaff, Herzog, "Encyclopedia," p. 224. (Schleiermacher) God is the

supreme Unity exclusive of all antitheses, but the world is the supreme unity inclusive of all antitheses.

Fuller, II, p. 470. (Schopenhauer) The Truth is eternal, changeless, above causality and beyond strife. F. S. Haserot, p. 337. Truth and Meaning are one and the same. L. Harap, p. 325. The prime characteristics of "meaning" are changelessness, eternality." Mine: no 'oscillation of identity' or 'transitiveness' of meaning—certainly not in the final, whole Truth.

Merz, IV, p. 645. Hegel's Absolute is not stationary, nor an unchangeable reality, but is 'development.' It is not a substance, but an activity. Not a transcendent principle but an immanent 'spirit,' and manifests itself in the existing world; it is realized in Nature, especially in Human History. (Kuno Fisher). Same p. 332. Lotze's Absolute as an operating system: "The complete and perfect personality and endless *Activity* . . ." The Absolute (p. 333) the abode of the only full personality. (Lotze).

Koehle, p. 193. (N. Hartmann) Spirit is a composition, temporal and empirical Spirit.

Neve, II. (Rauschinbusch) The Kingdom is not a matter of saving human atoms but of saving the social organism. It is not a matter of getting individuals to heaven but of transforming the life on earth into the harmony of Heaven. pp. 316, 317. The Kingdom of God is humanity organized according to the Will of God.

Davidson, p. 97. (Otto). God is not merely the highest of truths in degree. Widelband, p. 419. No

series of stages of emanation leading down from God to the world (Gusanos).

Bokser, p. 31. (Maimonides) When we say of God "He is from the beginning" we differentiate Him from the immaterial intelligences which are due to a cause (or occasion?). Negative attributes are real attributes. p. 28. Every attribute (being measured in degrees) is an accident, a change, which happens to a being. And God is changeless. God is not described in terms of quality. He is not a magnitude that any quality resulting from quantity *is*.

Lotze, II, p. 682. It is injurious in respect to God to make Him similar to eternal truths (like Justice or Love). The God-Idea possesses His whole content simultaneously and is eternally unchangeable.

Lossky, p. 267. The supercosmic Principle is incommensurable with the world. It is the ground of the world not through dialectical development or emanation or any other species of relation admitted by Pantheism. p. 265. Lossky rejects the doctrine that creates the world in accordance with His Divine Ideas, Ideas which form a 'part' of His Being, because He and the world are ontologically entirely different from each other and have no identical aspect whatever. Ideas that necessarily enter from the first into the constitution of the world such as mathematical ideas are created being (creable) and not 'states' of God. This is the purest form of Theism.

G. Harkness, pp. 135, 140, 143, 145. God is not an anthropomorphic deity physical or psychical,

and not a superman. He is not a force, an impersonal cosmic force that holds the world together. He is not Nature, the whole or any part of it, and He has no identity with it as a "Whole." He is not a process nor a form of interaction.

C. Herberg, pp. 48, 63. The absolute transcendence of God (no immanence) is the foundation of Hebrew religious thought. Every alienation of the stern belief in God's transcendence is corruption. (H. Frankfurt). "Creation out of nothing" expresses the conviction that there is no ultimate principle in the universe aside from God. p. 65. Everything else is relativized. Nothing but God possesses any value in its own right. Husik, p. 185. (Moses ibn Ezra) when we say God 'knows' we mean God is knowledge (the knowledge thereof itself) itself, not knowledge as an attribute of His.

J. Wahl, p. 280. With Descartes God is the creator of the eternal truths.

H. C. Wolz, pp. 348-9. If no Absolute is postulated (which can be understood through itself, and which does not demand something beyond itself—not *in* itself) then the contingent series remains unexplained.

Bradley, p. 542. There are certain Truth(s) about the Absolute which we can regard as unconditional. In this they can be taken to differ in kind from all subordinate 'truths,' for with the latter it is a question of "more-or-less" fallibility.

"The whole is not reducible or explainable in terms of its discrete parts or its preceding stages."

This is one of the chief burdens of S. Alexander's philosophy.

Lossky, p. 236. (Boehme). The cosmic entities' wills spring from the Urgrund and is not created but just "helped" by God. (I say this 'help' through Judgment *is* creation; the God-Truth denotes the possibility of their emergence and growth—to perfection). He also avers that Freedom (One of those entities) is uncreated by God. The Hebrew dictum is: "Everything is in God's hands except the fear of Himself"—by men.

Schlipp, p. 388. (Whitehead quoted.) The presumption that there is only one genus of actual entity constitutes an ideal cosmological theory, supported by the fact that Atomists, Monadists, and Personalists have found it sufficient to adopt a "homogeneous pluralism" . . . the ideal of a Monism is an ideal of all explanatory theory—and is cognate with simplicity.

Lossky, p. 210. (Bulgakov) Corporeality is the condition of Beauty. The essence of corporeality is sensibility different from spirit but not opposed to it.

Bryson, p. 150. The locus of Freedom is found on *this* earth.

Dooyeweerd is very emphatic on this theme and very eloquent too. Vol. II. The Seven are the seven strands of a Reticulum, a growing entity-concrescence in which alone the Seven strands can each individually reach *continued* growth.

Schlipp, pp. 316, 325. Whitehead like S. Alexander reads Value down into elementary constituents of the universe (primitive

objects-beings); note his 'Cosmic Variables.'

Husik, "Hist. of Med. Phil.," p. 270. Though all other agents (My Seven included) act at a particular time and not at another because of reasons and circumstances preventing or inducing action; in God there are no accidents or hindrances. Hence He acts always.

Randall, etc., pp. 369-70. (Hazelton) God as all competent rather than omniscient. (Capable of doing everything *possible* of being done—or *Compossible*.)

C. H. Moore, p. 188. (Stoics) The ideal of the Wise man (completely wise, who had attained to perfect virtue) became the very center of the Stoic Doctrine. He was thought to combine in himself (as repertory of all men) all perfection, and, as Seneca says, differs from God only by being mortal.

E. Cassirer. (J. H. Randall, Jr.) To Ficino contemplation consists in the gradual ascent of the soul toward God, and culminates in the immediate vision and enjoyment of God. This vision is attained on earth by only a few, and then but for a brief moment. We must postulate a future life in which this goal of human existence will be attained by the greatest number of men and in permanent fashion. p. 187. He believes the Humanists' Belief to be erroneous, the belief, namely: in the *Universal* ability of men to envision and attain the highest Good (Kalogogatheia. Author. The concept of Adaptive Radiation is decisive here.

Lossky, p. 218. (Bulgakov) In his human nature Jesus adopted

into himself the whole cosmic existence in so far as man is a microcosm. Hence he is a repertory of all men, the new Adam, the universal man whose personality contained all human images, was a pan-personality. Jesus regenerates the whole humanity, the whole of manhood, with all its possible aspects. (Adom Kadmon). Same, p. 212. Man includes all animals within himself, he is pan-animal and contains the whole program of creation, all the world's elements are found in him. Same, p. 215. Adam Kadmon, the heavenly man, embraces within himself all in positive pan-unity. He is the organized all in a panorganism. p. 265.

Levy-Bruhl, p. 58. Malebranche refuses to make a distinction between the Idea of God and God Himself. The existence of God is the first of all truths, is Truth Itself, and the Substance of all other truths.

Neve, II, "History of Christian Thought." Webb actually identifies the Absolute with God. Malebranche justly criticizes Spinoza for this.

N. O. Lossky, (Himself), p. 259. Every member of the Kingdom of God must make his individual, i.e. unique, unrepeatable and unreplaceable contribution to the communal creativeness. Only in that case will the members' activity be mutually complementary, creating a single and unique beautiful whole, instead of being a repetition of the same actions. This implies that every created entity in its ideal essence corresponding to God's Will is an individual person completely

unique and unreplacable. (This happens in the Absolute.)

Waxman, p. 102. Gersonides says: "The possibility is determined but not its realization." I. e., God only determines, 'causes' (maintains) that *possibility* of the Absolute Order coming into existence—but its realization depends on the free-will of created entities (in part at least). p. 109; Saadia says God's Knowledge is not the Cause of things (only His Will). p. 311. Vlastos. The knowledge of any *possibility* or any fact implies the existence of God as the (Truth about the) objective structure of knowledge. See pp. 313-4. (Whitehead). Widman, p. 109. G. W. Allport, 1937, pp. 283, 256, 249. Constancy of traits, Similarity & Equivalence vs. focal Dispositions. Novelty.

P. G. Conklin, p. 119. R. M. Burke, p. 59.

Windelband, p. 260. With Fichte there is no self-abandonment but rather is activity directed solely toward ITSELF; it is the autonomy of *Self-Determination*, (not self-abandonment) that is ethical. p. 621. Even Schopenhauer's Will in its very nature is self-affirmation. Even one of the two versions of Buddhism makes Nirvana (Nibbana) a place where a state of subjectively conscious bliss is enjoyed.

Gilson, p. 322. Avenarius, St. Bonn. A determinate number of souls is needed to bring the architecture of the Celestial to its full completion, each soul is a stone in the divine edifice.

Inge, "Phil. of Plotinus," II, p. 549. Turner, II. (Bosanquet) The Absolute is a concrete Universal, the only true individual

(unity) since it alone is self-sustaining, self-existent, self-defining, self-fulfilled. All other individuals are not true (complete) individuals, but, as Bradley says, find their supplementation in God. (Who wills the Absolute)

Hoffding, II, p. 560. (Duhring)

Same as note 49. "The tendencies of each particular force are preserved in the result developed.

PART B

Neve, II, pp. 316-317. Since Freedom, Justice . . . are among the aims of the Social Gospel we need a Theology which will clearly express these in the conception of God. L. W. Beck, p. 309. The theological Dualist is likely to be an objectivist in the Theory of Value—the objectivist holds that values and the Laws of Value are *divinely* instituted. (Doctrine of Sobornost—Lossky.) Beck, p. 257. Anshen, p. 587. (Abdul Kakim) Islam places before Man the perpetual assimilation of the Attributes of God as his goal and purpose. p. 588. He calls this the "divinization" of life. (Increasing the Values anagogically.) Belief in God is tantamount to belief in the *unity of Value*, (and the objectivity of life-values).

Pratt, p. 201. (Religious Conscience) Democratic Institutions make the God-Idea equivalent to the conception of a kind of immanent Justice. C. H. Moore, p. 164. Justice as the highest attribute of God.

De Burgh, p. 211. In the richness of God's Perfect-Being all Values are actualized in unbroken synthesis. Siwek, p. 204. (Male-

branche) In creating the universe God's activity must bear the mark of His Attributes.

McGiffert, I, p. 221. (Paul) The 'bond' between God and man is *Faith*. See Hosea. Crescas singles out Love as *the* bond. Maimonides picks Wisdom. Runes, D. D., p. 255. The Neo-Platonists hold that God and Man are united by: Love, Faith, Truth.

H. W. Schuster, p. 8. God is Art (Love), Samuel Johnson, p. 20. God is Love. Jonathan Edwards. Same: Henry James, p. 306. (Also: Nyegin, and P. Tillich). Pratt, p. 201. God as Justice.

M. Buber, (Review by Thomas) 1957, pp. 83, 195. Philosophical theories have been abstract because they have neglected one or more of His essential "relations" or have divided Him into warring parts.

Aulen. God's Love and His Judgment (Will) equated. p. 170. p. 145. Love is the ONLY divine power. Spranger, p. 161. Hoelderlin says religion is the love of Beauty, which Spranger denies (p. 166). Wiggery, A. G., 1953, pp. 17, 143. Says God is Not Love, because Love is a *relationship* between finite beings; whereas God is a Person. C. H. Moore, p. 164. Justice as divine. Brewster, p. 138. Beauty is the *creator* of the universe.

L. Finkelstein p. 646, (Jud. & West. Cult.) God is essential Love, says Crescas, not pure Intellect as Maimonides holds. De Burgh, p. 211, note 1. The all-ruling Mind is essentially Love all-embracing.

Levy-Bruhl, (Rousseau), p. 259. Kirk, p. 159. O. Clarke, p. 97. (Berdyayev). Lossky, p. 236. Berdyayev. Koehle, p. 156. Scheler. Au-

len, pp. 131, 142-3. Hoffding, II, p. 279. Love is only one predicate of God, and the divine Subject has other claims to enforce others than those of Love; we cannot conclude from what Love demands to what God demands. Husik, p. 106. (Job, chapter 17.) That which God does cannot be explained by the way of Justice, or the result of Wisdom (alone). His true essence demands that He does what He WILLS. B. Rand, (H. Spencer), p. 707. Human Reason (Wisdom) is a process, the means toward an end, so it is not the pure Actuality and World-Mover. The writer says God does not have either the attributes of extension or *thought* (as a process)—this contrary to Spinoza. Husik, p. 205. Jeremiah, pp. 9, 22. Not Wisdom, Power, *but* God.

Lossky, p. 236. Berdyayev puts Freedom on an equality or priority with God. (Freedom is uncreated). Spranger, p. 221.

Hegel, II, p. 175. God's act of creation is contained in His *Judgment*. God as unconditional, inevitable, universal Presence. (The Hebrew: *גִּדְלוֹת*, H. Thomas (Hocking), p. 355. Royce (W & the Ind.) p. 294. Husik, (Gersondies), p. 349. The individualization is due to the recipient (of Judgment) and not to the Dispenser. Wodehouse, pp. 123-4. God as Judge: In the Presence of the Unitary Self we are in the presence of the whole.

Husik. (Ibn Daud) God's Unity is His essence. Idea of God as a single Purpose.

Husik, Albo J., III, p. 116. The plurality of the objects of knowledge does not make "Knowledge"

itself plural. (God's Knowledge of them is one and unchanging). Psalm 139. (pp. 17, 18.)

F. J. Sheen 1948. (Phil. of Rel.) p. 173.

Schlipp, (Santayana, vol. II) pp. 395, 487. The constitutional incapacity (of the Omniscient Truth) to change is not a defect on the part of Truth, but a proof of its staunchness, and its privilege of permeating existence without forfeiting its own ideality. p. 486. The Omniscient Truth not only retains the essence of all moments equally, but it contains much that each moment, and even all moments in their inner being can never contain, since IT contains also the Systems which these moments form unawares. . . . M. Foss, p. 34 (note 23, Leibnitz). There is no "relative" Absolute. Lossky, p. 293. S. A. Losev: From the superontological one Losev passes to Its manifestation, to the 'one' as existent something. pp. 183-4. Florensky "Unum versus Alia." J. M. Baldwin, "Dict. of Philos." p. 201. Plotinus. Also Jamblicus distinguishes between the first 'One' and the second 'one' which is interposed between the former one and plurality, and it is the source of further emanations. Proclus: a plurality of "ones" proceeds from the one, ineffable . . .

Windelband, p. 419. N. Cusanus and the incommensurability of the finite with the Infinite. (God). There are no series of stages of emanation leading from God down to the world.

J. M. Baldwin, p. 201. Speusippus distinguishes the One from the Good, the ONE being the Principle of which the Good is the (concrete) result. Also dis-

tinguishes The One from Reason, which is reduced to a 'moving' cause, i.e. a material, efficient one.

C. H. Moore, p. 132, note i. Proves that Plato does erroneously identify the Good with God. A. W. Loos, 1952, pp. 52-53. Warns against identifying God with the "spiritual" principle. He is not a Moral principle, either, within us. The 'spiritual principle' has no being except in the mind of him who thinks it. But God is A Reality utterly independent—even of Himself. (This author thinks the Moral and Spiritual principles are more like E. Fromm's "Humanistic Conscience," the "immanent orientation." It is anthropomorphic to apprehend the concrete quality in the encounter with the Divine.)

Royce, "Sources," p. 610. The Principle of Selection and Limitation of the possible. Metz, (Whitehead), p. 620. God's primary function is the restriction of general creativity, since actuality presupposes a restriction or limitation both of unlimited possibility and unrestricted creativity. God as the Principle of Concretion.

Perry, "Gen. Theory of Value," pp. 89-90. The universal Will would be invoked not to define value as such but to define a *superlative degree* of value.

D. D. Runes, "Dictionary," p. 97. ("Eternal Recurrence" of finite number of combinations.) Gurvitch & Moore, p. 520. Durkheim's reference to the "amazing regularity with which social phenomena reproduce themselves under the same circumstances." Hence "Anemnesis." J. E. Creighton, p. 470. The starting point in experience is never a new be-

ginning. In the life of Reason the result and the process are inseparable. Runes, "Dict." See *Introduction, and Epistemology*, p. 149. Cognition of the external world and the mind's *Inner* representations. Its power of cognition confined to the circle of *Its* ideas.

O'Conner, p. 29. There can be no real ability or capacity in things to be or to do something Not Already actually in them. Potentiality is co-extensive with actuality. p. 43. Nietzsche's Doctrine of "Eternal Recurrence." Hinsie and Schadsky, "Psychiatric Dictionary." See *Primordial Images*. Ogden & Richards, pp. 170-1. Hugo Munsterberg's "Identities." Invariants but not immutable (in degree). Identity does not exclude change, for it is postulated that whatever changes must still present an identity in its changes by showing that the change belongs to its own meaning (or essence-datum). There is order in the pattern of change. Lee, pp. 305-6. Not *all* of existence but the "traits" of existence. Forces and structures representing the 'persistence' of the past. Continuing 'perspectives' on existence, as well as being units of existence. Implicitly point beyond themselves. Koehle, p. 196. (Hartmann) The Categorical Laws of the lower strata of existence return and are repeated throughout the higher strata. Arche, p. 319. Davidson, (Otto, Fries), p. 135. In feeling we have the *ahndung* of the eternal in the finite. Coutu, p. 75.

Spranger, p. 212. The concept of God which serves as the expression of these value experi-

ences is no longer of purely theoretical origin, but Its definitions are rooted in the content of experienced final values. K. Jaspers, pp. 80-81. The "Faith" of the prophets effected an abstraction that is analagous to the 'philosophical' abstraction. The force of God's Reality is *refracted* in the prophetic mind. N. P. Nilsen, p. 127. The Hermetic: (later treatises). God is neither intelligence, spirit nor light, but the Cause of them. His Will is the intermediary between His exalted position and world genesis.

Dresser, p. 113 (40). Spirit is the 'power' that underlies all finite power. p. 42. The spirit is God's creative activity (not God Himself). Hegel (Bailee) p. 464. The first step in the analysis of Spirit is to take Spirit as a realized actual Social Order. An objectively embodied whole of essentially spiritual individuals without any conscious opposition. (M. Scheler) A. W. Loos. M. Buber's article contains a warning against identifying God with the Spiritual Principle, as the only way in which God manifests Himself. (Spinoza too)

Whitehead sharply rejects any transcendent element in the "real" (in the concrete-empirical). G. Williams: The Transcendent Reference, p. 245.

Bokster, "Legacy of Maimonides," p. 31. When we say of God: "He is from the beginning" we differentiate Him from the immaterial intelligences which ARE due to a cause. (But God is aseitous).

Schlipp, p. 389. W. E. Hocking's article "Man & Nature."

SUPPLEMENT CHAPTER V

I. M. Bochenski, 1956, (translation), p. 221. "Spirit is not only found in Process; it IS Process." (Hence is not God.)

Bochenski,, (Same), pp. 123-4.

J. Kohn, 1956, p. 85. Neither Cause nor Chance can be accounted ultimate categories of Explanation. p. 104. God cannot legitimately be called a First Cause since Cause and Effect are contrasting and complementary elements characteristic of a cosmic order manifesting itself in time and space. If God is the Cause of things then He must be the effect of previous causations. p. 106. God points to things beyond mere Causation.

Author: Cause and Effect are relevant only to things having univocal Being.

A. J. Osgniach, 1938, p. 31. The admission that with respect to God and creatures "Being" is univocal ultimately leads to Pantheism. And, Being cannot be predicated alike of God and Categories.

Jayaswal, 1956, (Moustakas), p. 7. Also p. 46 (Angyal) Two basic tendencies: 1) Increase of Self-determination, and, 2) tendency to surrender willingly to a superordinate whole. See Text, p. 98, note (b).

S. Radhakrishnan, 1952, p. 46. He is the Transcendental Principle of this and all possible worlds, whether they be realized or not.

E. Brunner (translation) 1940, p. 370. I am the Truth. The Truth, the eternal Being, the eternal Will of God.

H. S. Thayer, 1947, p. 527. A Statement is True if it solves a

problem to which it corresponds, as an answer corresponds to a question. (Dewey's Theory) p. 517. Convert an indeterminate situation into a determinate one. p. 524. (Russel)

Coffey, "Ontology," p. 163. The primary ontological Truth, which consists in the conformity of all Reality with the Divine Intellect, is ONE. There is no real plurality of archetypal Ideas in the Divine Mind.

Van Til, 1955, p. 300. When this author says "God is the Source of all Possibility" (not of the Impossible), he implies God's correlativity to the world; the world of possibility (and actuality) but not of the impossible.

Mascia, 1957, p. 388. Causality is for Kant a category valid for only the world of experience—and God is beyond that.

De Latil, 1953 (transl.) p. 198. Law of Organization vs. Law of Causation. The first is transcendent, the second relates to contingency and necessity.

Sheldon, 1954, p. 458. God is not the World Soul, nor the Absolute of Monist Idealism.

Fuller & McMurrin. "Hist. of Phil.," 1955, vol. II, p. 563. Russel's "Theory of Types": Whatever involves ALL of a collection cannot be one of the collection. P. Weiss, "Rev. of Metaphysics," 1954, p. 582. (Schelling) God is separate from all relative being.

M. J. Heineken, 1956, pp. 225-6. Kierkegaard: thinking of the Truth as God Himself.

I. M. Bochenski, 1956, p. 149. M. Scheler: God is the correlate of the World. E. Cassirer, 1950, p. 141, note 13, P. Weiss, "Rev. of Meaphysics, 1954, p. 582.

S. A. Taubes, "Jour. of Religion, January, 1955, p. 6. God explains the World. (S. Weil). E. L. Fackenheim, pp. 571, 574. (Schelling) God as the Principle by which the real world is to be EXPLAINED.

J. L. Blau, 1952, p. 245. (Peirce) An insoluble question is a non-meaningful one.

H. J. Paton, "The Mod. Predicament," 1955, p. 68. God is immanent to the extent of being conceivable, however imperfectly.

Karl Jaspers, "Schelling," 1955, p. 151. "God is correlative to Being." Dooyeweerd, II, pp. 584-5, 589. God as the correlate to the macrocosm.

H. B. Veatch, 1952, p. 325. Explanation by hypothesis.

L. Leary, 1955, p. 8. God or Truth. Jesus said: "I am the truth."

Karl Jaspers, 1955, p. 151. God as Will—*Resting Will*.

Jarrett, 1954. Montague, p. 222. The finite Will of the Infinite God.

E. Gilson, 1952, p. 38. "John" XIV, 16. "I am the Truth," which God Himself has claimed for His own.

E. Gilson, "Being," 1956, p. 25. The ONE is anterior (correlative) to beings.

R. W. Mulligan, "Thomas Aquinas," 1952, p. 15. Truth must be God alone. Also p. 787 (Nietzsche).

Hobhouse—Muirhead, I, p. 155. Unless it can find an ultimate ground, reason is threatened with regression, an endless chain which hangs on nothing.

A. J. Ayer, "Philos. & Analysis," 1954, p. 238, (article 1). II, p. 104. The "Loewenstein-Skolem Theo-

rem": Every consistent formal system can be so interpreted that its truth presupposes the existence of at most A_0 entities, a denumerable model.

M. White, vol. II 1953, p. 42. Relativity theory and finitude of space-time. pp. 43, 44. Finitude.

Emil Brunner "Christian Doctrine of God," vol. I (translated), 1950, pp. 246-7. The ideas of divine attributes (our Seven) all point back to God's nature, but they express *this* nature of God in relation to different "aspects" of the created world (created by Him). God & the world must be kept absolutely distinct from one another (pp. 175-76). God vs. a created, creaturely being—creatures *and* creaturely "relations" (our Seven). p. 246. He questions the applicability of the idea of *causality* to God.

S. A. Taubes, "Jour. of Religion," January, 1955 p. 6. God explains the world. (However negatively he is conceived.)

C. Newbigin, "Jour. of Religion," January, 1955, No. 1, p. 18. *The Final Truth*. The Ultimate Truth—as the New Testament of every faith. (This is the mission of Hinduism.) God—that truth—a transcendent standpoint.

G. Harkness, 1949, p. 72. Problem of truth points to God.

P. Weiss, "Rev. of Metaphysics," 1954, p. 571. The last aim of philosophy (says Schelling) is to reach God as separate from all relative being. p. 582. God and existence are correlatives.

P. Weiss, (same as above) p. 575. God has will because he willed the world (regardless of his knowability or unknowability—Weiss).

J. Loewenberg, 1928, pp. 209-241, 239. The truth-relation is the relation between "problem" and "solution. p. 238. Truth is the response as completed. Truth plays the role of "solution." Hocking says: Anything short of the whole truth is untrue. (Conger, 1933)

Raju, "Indian Philos.," 1956, p. 107. The "causality" of the Brahman means it is the basic principle of our explanation of the world. (The correlative interpretation of causality—not the mechanical.) G. Marcel, pp. 117, 118. Truth as solution. p. 117. Thought reaches the point of positing a *non-causal* unity of the world (and of itself). Jacobs, Jung, p. 261. Truth is a programme.

God as correlate and as transcendent. "Philos. & Phenomenological Research," M. Farber, September, 1951 to June, 1952, vol. XII. (p. 14) There is a true abyss of meaning which separates the Immanent being and the Transcendent. (p. 19) Heidegger: Transcendence: "the overcoming of what-is in-totally." (p. 12) Husserl: The idea of this transcendence is said to be the eidetic *correlate* of the pure idea of such experience. (p. 8) The transcendent is on principle non-experienceable.

Coffey, "Ontology," 1938. The truth of the divine intellect is one.

Stout, 1952, p. 238. Truth "about" is not a part of the particularizing ego-thing. Truth as correlative.

H. J. Parsons, 1953. (Vol. 50, No. 7, Aug. 13, 1953, p. 317.) To be consistent means ultimately to be consistent with the growth principle itself. (Progressive trans-

formation) (p. 521) Over-arching every individual development is the *Structure of Development* itself. pp. 521, 524. Current theory in abnormal psychology and psychiatry accepts the premise that all the innate drives can be subsumed under one: *growth*. p. 519. Growth precedes and embraces all end-means relations. Hence growth can never be a "means"—except to *more* growth.

Santayana, p. 136. Notion of an omniscient mind personifies truth. pp. 136-7. God not only knows the truth but *is* the truth existing in fact.

N. Berdyaev, "Truth and Revelation" (translated) p. 22. In its ultimate depth "truth" is God. (The Meaning of Reality)

C. J. Ducasse, 1953, p. 332. The other role, which monotheism assigns to its God, is an explanatory one, namely, to furnish an answer to the cosmological question: its ultimate destiny.

A. William Loos, ed., 1952, pp. 50-51. Warning against identifying God with the "spiritual principle." The latter "principle" has no being except in the mind of him who thinks it.

D. Greenwood, "Truth & Meaning," 1957, p. 88. Peirce's "Principle of Fallabalism" vs. the succession of constantly altered hypotheses is both a succession and a progression (*Prägnanz*); the whole process is directional, and which, Peirce avers, has an *Ideal Limit*, and his term for this limit is: "The Truth." (My Truth and solution.)

Hobhouse, I, p. 155—Muirhead. Unless it can find an ultimate ground (a perfect absolute), reason is threatened with infinite

regression (and I add with infinite *progression*, too), an endless chain which hangs on nothing.

C. F. Moustakas, 1956, p. 28. One's stability is seriously impaired if he submits to "subornation." Neurosis or disintegration of the self may occur. His creativity may be impaired.

Same, p. 9. The "immanent" causation or self-developmental process: p. 11. The learning process itself is a unique individualistic experience. E. Fromm distinguishes between "self" interest and worldly "success."

W. T. Stace, "Philos. of Hegel," 1955, p. 52. God as *correlate* or as *cause*. "Causation" *explains* nothing. We must look for some "Principle of Explanation" other than causation. We must find in the universe a reason, not a cause. p. 53. Leibnitz held that the "Law of Sufficient Reason" surpassed the "Law of Causality." Coffey, "Ontology," 1938, p. 415. The "Final Cause" is the cause of causes. F. N. Allport, "Psych. Rev." September, 1954, p. 289. It is the "Structural Hypothesis" (The "Correlational Interpretation" not the "Mechanical Interpretation" of Causality) that is fundamental, not the symbols or concepts of causality—not linear, numerical causality but cyclical return dependent upon structure with kinematic closure, p. 298. A virtual simultaneity of events would occur throughout the whole structure. p. 285. Structural causality not quantitative mechanical causality. p. 287. Unless "causality" is already set in this "framework of structure" it becomes merely a pyramiding manifold of happenings without rela-

venge to the structural problem. They are merely descriptive not (truly) causal.

Hawkins, 1954, p. 159. Simultaneous causation in becoming is the relation of determining condition(s) to continuous change; but continuous change *has its limits*, then an "event" happens. p. 158. Change does not enter into the conception of "simultaneous causation," in being. (Immanent and transeunt) M. Reichenbach, 1956, p. 141. The world owes its "time direction" to a certain uniformity exhibited by all its many processes, to a statistical isotropy of the universe. . . . Does *not* have the logical character of a "causal law." It may be called a "cross-section law" of the universe, that is, a law exhibited in the structure of a simultaneity section, a section for which (T) is constant, extending across the universe. p. 142. When we call statistical isotropy a cross-section law we wish to express by this term the absence of causal connection. p. 143. That our universe is governed by certain cross-section laws, in addition to causal laws is a matter of fact.

E. Gilson, 1956, pp. 26-7. All things are in "Consequence" of the One. The "Supreme Intelligence" 'is the total intelligibility of the One. C. W. Brown & E. E. Ghiselli, "Sci. Method in Psych.," 1955, p. 61. Although the idea of production and force were essential in the "mechanistic interpretation" of causality, they are not important in the "Correlational Interpretation." These concepts are considered as inferences, the empirical equivalents of which cannot be observed among natu-

ral phenomena. Correlational relationships do not manifest some peculiar power under which nature is compelled (caused) to follow a set form in which the cause in the generator of the effect. So-called causal relationships are simply descriptions of the ways in which nature is observed to be *Ordered*. Event processes are observed to be related, and these relations can be adequately represented or expressed in the form of correlations. The "correlational" point of view allows for causal relations between events that exhibit *no sequential* arrangement. J. Collins, 1954, p. 470. The non-causal and non-existential character of mathematical demonstrations. Hospers, 1953, p. 261. The causal principle is *not* a truth about the universe—not even an assumed truth. Something that we would defend no matter what the universe was like is not something that we can call a truth about *this* universe.

Berdyayev, "Truth & Revelation," p. 126. The last judgment is an immanent conviction (the judgment of conscience); but this immanent disclosure is accomplished through transcendent truth.

Stout, p. 55. B. Russell says "A truth about a thing is not a part of the thing itself. (Quote B. Russell "Problems of Philos.," p. 224.)

J. Huxley, 1954, p. 9. Not only specializations but also improvements in the general machinery of living inevitably reaches a *limit* beyond which they cannot be pushed by "selection." In specialized types of horse the result is stability—with "selection" keeping

the stock *up to the mark* instead of causing further improvements.

Same (Huxley). W. Hovartiz "Textbook of Genetics," 1953, p. 133. Evolution shows the same kinds of long-term trends in all groups. (1) Specialization. (2) Advance in general efficiency. (3) Adaptive radiation. (4) Restriction and final stability. Huxley, 1954, p. 8.

D. W. Soper, "Major Voices in Am. Theology," 1952, p. 210. Perfection involves limitation.

A. J. Osgniach, 1938, p. 31. God's "Aseity" vs. the mere "In-aliety" of other being and truth.

H. S. Thayer, 1947, p. 527. Truth is such . . . if it solves a problem to which it responds, as an answer corresponds to a question. (Dewey's theory)

Marias, 1956, p. 193. Truth relates to a future state of fulfillment, something expected, and will be true.

B. Russell, 1956, p. 63. Whatever involves *all* of a collection must not be one of the collection.

Coffey, "Epistemology," vol. II, p. 146. The explanatin offered by theism is, in fact, the only satisfactory philosophy of human experience as a whole. E. S. Brightman, p. 171.

Coffey, "Epistemology," II, p. 142. The First Cause must be distinguished from all phenomena—distinct from the phenomenal universe.

Fuller & McMurrin, II, 1956, p. 319. The world-process is its own "cause."

Sherif & Sherif, p. 190. Causal law understood in the sense of statistical probability of correlation.

Author: A homogeneous, iso-

tropic, synechistic, enkapctic universe—a homogeneous pluralism allowing of a monistic absolute.

F. Allport, 1955, p. 599. The perceptual aggregate must close itself in both time and space, this is true even though some connection with elements lying outside the aggregate must still be afforded. Schlipp, "Philos. of E. Cassirer," 1949 (Werkmeister) p. 766. The ultimate goal of cognition is the one universal context (complete, determinate).

See Notes, IV, 23, Supplements.

E. Calliet, "Dawn of Pers.," 1953, pp. 101-2. There are only two kinds of life possible—two basic outlooks grounded respectively on affirmation of God or a denial of God.

A. Gratry, 1944, pp. 332, 338.

Jung, Jacobs, 1953, p. 261. Truth (of the "Eternal Proposition") is a program.

W. Kohlhammer, 1955, (Dilthey), "Death or the Absolute." We must wait till these come to get the ultimate meaning of the individual or of the world. (2nd edition)

Self-identity dependent on immutability of purpose. Teale, 1951, p. 218.

Gordon H. Clark, "Thales to Dewey," 1957, p. 329. The 'cause' here is the "explanation." 'Cause' as in axioms of geometry, p. 328, etc.

Raju, "Indian Philos.," 1955, p. 106. Brahman's nature is unaffected by the process of causation.

CHAPTER VI

Herberg, p. 200. (H. Spencer) Progress is not an accident but a

necessity. The modifications Man has undergone and is still undergoing result from a law underlying the whole organic creation, . . . and these modifications must end in "Completeness"—and evil and immorality must disappear, —and Man must surely become *perfect*.

Morgan, p. 232. (Man as repository of lower forms of life) Mead, XXVI. The human individual regulates his part in the social act through having within himself the roles of others implicated in the common activity. (Stern's "Introception-synergism")

Siwek, p. 50. (Anselm Article) Good & Evil (i.e. Morality) cannot be understood without (reference to) Finality (i.e. the Absolute), and the idea of 'finality' necessarily presupposes an ideal type. 'Good' is that which promotes immanent finality and 'Evil' is that which opposes it. Weber-Thilly (Perry) "Hist. of Philos.," pp. 530-31. F. Ravaisson Mollien: The essence of Will is desire, i.e. aspiration, a striving toward perfection—a spiritual activity—Organic sciences have always found it necessary to employ the conception of "finality," or to construe the parts in terms of the whole. Even the inorganic sciences must resort to the same spiritual categories. Mead XXVI.

M. A. Gill, I, p. 472. By moral goodness is meant conformity between human act and man's ultimate end.

Value is the principle according to which items are better or worse, which implies that value itself is homogeneous (self-identical, despite its genres, phases and degrees), and the relevance is ob-

vious here since Morality is the enhancement or retraction of 'value' or 'values.' Hasserot, p. 339. Paton, p. 246. There can be no higher principle than the principle of Morality in the functioning of a rational agent. R. C. Lodge, p. 467. (Dialogue of Plato) The general criterion of good and evil is the conception of an ideally perfect life—the concrete application of the formal ideal of a consistent totality of maximal meaning and value, p. 477. The 'Highest Good' for the universe consists in the ideal functioning of the Whole so as to realize the maximum of value-potentiality inherent in its elements, and the highest 'good' for a particular human being consists in so living as to constitute a consciously organic portion of this Whole, and in so living to realize his own deepest happiness and well-being. p. 471. It is the vision of an ideal system of elements each with a definite positive function ("adaptive radiation") so arranged that all taken together are cooperating to realize a single all-comprehending systematic totality of value. The interpenetration of whole and parts is so complete that each element while preserving its distinctness from every other element is permeated with the spirit of the Whole. It represents the concentration of all the forces of the ideal Totality in some particular direction.

W. J. Butterfield, p. 397. Virtues (powers) are means of attaining ideals. The capacity for effort is the characteristic and basic virtue. Virtue is the enlargement of this capacity for effort, and it is evident in connection with W.

James' "Principle of Expansiveness and Inclusiveness."

The basic principle of the Moral Life is its progressive enrichment—which requires pursuit of ideals, and is generally accompanied by an inner joy.

Hoffding, II, p. 497. Colding and Joule. The total fixed by God at Creation. Friedlander (Maimonides) p. 202.

A. Noyes, p. 97. T. Aquinas would seem to be corroborating Darwin when he says: "Things which lack intelligence act for an end, not fortuitously but designedly." G. Murphy, "History" p. 218. (Hoffding) The Unconscious is (continuous) identical with the Conscious . . .

Runes, p. 227. There is a logical continuity to 'chance' events which through indefinite repetition beget *order* (as illustrated by the tendency of all things to acquire habits).

Morgan, Jr., (Nietzsche), p. 286. The truth is more powerful in the long run than belief in something untrue.

Lotze, p. 444. Chaos will not develop Order until in obedience to universal Law the frail and tottering 'combinations' (*Clinamens*,) of things have been compelled to yield to those which are *firmer* and self-consistent. Angyal, p. 318. "Convincingness," pp. 95-95, 282.

Hasserot, p. 339. Value is designated but not defined as the principle according to which items are *better or worse*. This implies that Value itself is homogenous (is not itself better or worse). H. Wilson, p. 318. Intrinsic positive value is in its nature always a positive cause-factor of the prefer-

ableness of any prospects into which it enters. Preferableness underlies all value-complexes. p. 319. Broclius, p. 204. Without a grade-scale (of more-less) the point of view comparison is irrelevant. Also: A. Huxley, 1945, p. 229. Plotinus, II, p. 173. Joachim, p. 142. Bryson, p. 174. Scudder, p. 86. Windelband (Clement of Alexandria) p. 252. J. Collins, "Hist." p. 173.

P. B. Medawar, p. 123. Mutations being recurrent phenomena will introduce a slight "systematic bias" toward increasing the frequency of the mutant gene in the population. G. G. Simpson's "Systematic Bias."

T. H. and J. Huxley, p. 1947, p. 192. We find the glorious paradox that this purposeless mechanism after a thousand million years of blind and automatic operations has finally "generated" *purpose* as one of *its* attributes. Hegel, p. 240. The presence of design is itself affirmed to be accidental. Greene, pp. 6-7. The organic unity of the project of the worker is the emergence of an *end* which at first was not in the universe, and which manifests itself by the disposition of *means* with a view to achieving it—for the 'end' is nothing but the synthetic unity of all the means arranged to produce it.

A. N. Whitehead, "Twentieth Century Philosophy," p. 134. By "aim" is meant the exclusion of the boundless wealth of alternatives-possibilities, and the inclusion of that definite factor of novelty which constitutes the selected way of entertaining those data in the process of unification.

Henry, vol. IV, p. 20. Elevation

from the facts of sense(s) to the truths of reason is the measure of a man's intellectual vitality and vigor. (Author: related to "Etherialization" – "tokenization" and Symbol.) Heschel, p. 225. Instincts (for immediate ends) as pretexts for the attainment of 'goals.' Mead, XV, XVI. Change-over from the random-instinctive to the focal telic-conscious. XXV, XXVI. E. G. Brightman, October, 1929, p. 503. The view which denies causal significance to consciousness destroys itself. E. Kapp, p. 88. Consciousness is the emancipation of the idea (unconscious idea connected with unconscious will) from the will (from affection and interest). L. T. Hobhouse, p. 45. Warner-Monroe, p. 205. Also: It is activity for its own sake rather than for the sake of an "end." The process is important ultimately, not the ends. The activity and the appreciation itself has no 'aim.'

Watts, 1951, p. 131. Morality is where the mind of man draws the whole universe into *its* unity. Heschel, p. 249. Jewish religious education consists in converting "ends" into personal "needs." pp. 249-250. In the perfectly moral act we have the sense of objective 'requiredness' with the subjective concern. D. P. Raphael, p. 103.

"Range" as a coincidence of opposites (made use of in Dialectics) which is diametrically opposed to the law of Contradiction in Logic. Lossky, p. 292. (Losev). B. Russell, p. 32. The "field of a relation consists of its domain and *converse* domain together."

"Objective feelings" "Aesthetic empathy." G. Murphy, "History,"

p. 248 (note 47). p. 23. Earl of Listowel. (Vernon Lee)

Weber-Perry-Thilly (Bergson). This multiplication of possibilities (range) in the intellect makes human life so highly CONSCIOUS. Vivas, p. 141. Great anguish and great joy advance together. Siwek, pp. 101-3. The more a being rises in the hierarchy of life the more is he subject to evil. p. 102. Suffering increases in direct ratio to the perfection of the man. This parallelism is a law of nature. (Contrast, range). p. 139. Hegel, II, p. 319. The deeper the nature of spirit and genius the more monstrous are their errors. When superficiality errs, its error is correspondingly superficial and weak, and it is only that which possesses depth in itself that can become the most evil and the worst.

Hoffding, II, p. 559. Duhring's eloquent exposition of need for Contrasts, in his 'Law of Difference.' There is no sensation without difference; Consciousness presupposes differences. Von Monakow, p. 94. (Brun) The highest virtues and the worst vices are found side by side in our breasts. Bosanquet, p. 205. Wieman, 'Source,' p. 65. Wodehouse. Bosanquet, p. 168. Heard, p. 150. Plotinus, II, p. 234. Range of Pleasure and Pain, as co-extensive. Self-sacrifice and self-affirmation, tension of self-transcendence is *both* pleasurable and painful. Hoffding, pp. 559-560. Duhring's "Law of Difference": Our vital feeling is set in motion by the transition between opposites.

Morgan, p. 295. (Nietzsche) Our particular valuations including our ultimate aims are a function of our degree of *Power* (Energy

Potential). p. 118. All variations are only consequences of, and narrower perspectives in the service of, this Will to Power. The cravings are specialized more and more; their unity is the Will to Power. Dionysian, inexhaustible *force* of life. p. 568. Weber-Perry, "Hist." (Nietzsche) De Jouvenal, p. 119. Without the Egotistical Principle *power* would lack the inner strength which alone enables it to carry out its functions (even the urge to serve Society). Barrett, pp. 335-6. Pleasure has a value, but becomes evil when its pursuit (in licentious living) crowds out the *Capacity* for that which would make life *More Worth* living. See Goal-cognizance, telic. Boring, p. 85. M. Cohen, pp. 165-8. Concept of Polarity, p. 16. Neve, II, p. 236. (Sir O. Lodge) *Sin* is the relapse to a lower level of evolution, choosing a course of action of a type already transcended. p. 14. M. Cohen, p. 166. Law of Polarity. D. D. Rines, p. 241. Philosophy of Polarity. The concept of Polarity is one of the systematic principles according to which "opposites" involve each other, when applied to any significant investigation. Cusanus, Schelling, too. "Correspondence of Opposites."

Weber-Perry, p. 575. The value of life lies in its intensity and activity and effort, which is impossible without matter (Matter-energy). Same, p. 569. (Nietzsche) Beyond all logic there are "physiological demands for the maintenance of a definite mode of life."

C. F. Moustakas, p. 1956. (P. Lecky) p. 90. The organization of the personality can make a

unified movement in *one direction* at a time.

Weber-Perry, p. 569. (Nietzsche) The true ethics which serves as the norm by which to judge the diversity of moral codes is the aristocratic ethics of Self-affirmation and mastery (self-blooming, not self or ego-impoverishment—Anna Freud, 1948). Any moral code is to be condemned which does not promote "the maximum potentiality of the power and splendor of the human species." p. 567. The living thing seeks above all to discharge its strength, and Evolution or the ascent of life is the triumph of strength over weakness. The Good Life is the life which by the might of its superiority both *can* survive and *deserves* to survive. There is but one obligation upon man, which is to stretch his powers to their limit...

Lossky, "History," p. 127. The ethical idealism of Fichte (also of Novalis and Soloviev) contains the Doctrine of Nature's lovingly submitting to the 'perfect' man. Schelling envisages the creation of an Absolute Organism. Bosanquet, p. 180. Pain and pleasure will be intensified as the world goes on. Same pp. 92-93. B. Rand, pp. 612-616. (Schopenhauer) Constant striving is the inner nature of every manifestation of Will. The more intense the Will the greater the suffering to satisfy more wants and lacks (and the greater the pleasures of successful fulfillment). Weber-Perry, p. 575. Self growth and Societal growth interdependent. Berdyaev, p. 242. Salvation can only be a Communal, universal deliverance.

Hartmann, I, p. 266. A moral

person is one who stands in rapport with the ideal world of values. p. 268. He is the carrier of the whole differentiated scale of (moral) values, p. 270. A person is definable by his relation to values. (Our Seven). The *power* to 'carry' values is the Moral essence in man. *This* power is the basic value, and the axiological condition of all values. Same, I, pp. 81, 282. Mythological and religious thought has always attributed all power to God, as it has also understood values to be His commands.

Heschel, p. 265. "One can serve God even with the 'evil' impulse. Thilly-Perry, p. 533.

Vivas, p. 308. N. Hartmann, I, p. 86. The Valuational Consciousness is a "sense" of value, a primal immediate capacity to appreciate the valuable. The sensing of value does not impotently allow itself to be transformed by a thing fabricated—that it is itself something incapable of being disconcerted—a unique entity, a law unto itself. p. 101. In essence the valuational consciousness is in essence not empirical, but aprioristic. . . . T. V. Smith, Part III, p. 230. Kant's Conscience Doctrine: independent of overt conduct—inside the limits of consciousness only. The 'aesthetic' significance of Conscience (not just the 'logical'). Smith, same, p. 124. The sense of duty (Moral Sense) is as intimately present to our minds as any data of 'sense' or thought can possibly be. p. 229. Kant's "Duty Ethics" concerns duty which is an aesthetic precipitate to be contemplated and enjoyed (a priori and autonomous). Lamont, 1946, p. 35. Moral & Perceptual "*sense*."

Melden, p. 369. (Brentano) We possess the capacity of determining the existence of a value (Moral value, too) in much the same way as we are acquainted with the presence of a material object by means of perception. The role here played by sensation is there taken over by a specific experience which one may call the "feeling" or experience of value (disvalue), of insight, something ultimate, unanalyzable, and which one either has or does not have. Perry, p. 101. Value wills are imperious absolutes in their hedonic tone. The *feeling* of Conscience *speaks with an authority* to his lower self. Sense of absolute taste in the aesthetic form. J. Buchler, "Philos. Rev." August, 1952. p. 427. "Proception," integral.

T. V. Smith, pp. 320, 333. The individual's sensitivity, even when not his will, sets the limits, positive-negative, of Society upon him. The "limit of tolerance" makes the range of 'consent.' (Where there is no effective protest.)

Schlipp, p. 394. (Hocking on Whitehead): The process of nature of a cooperation of Causal and teleological factors, in which the strict autonomy of the Causal Order . . . is scrupulously observed.

Lossky, p. 245. (Berdyayev) The Kingdom of God is not part of History, but is Meta-History. But the two are *continuous*.

Jones-Spearman, p. 172. (Koch-Hubrid) The Conscious or the Unconscious makes no difference with regard to dependence upon "G" the general personal ability-factor—finite and limited, absolutely and relative to the "G" of

other individuals. Duhring (in Hoffding, II, p. 557) speaks of the "fact that Conscious and Unconscious can perform the *same* thing—even though Consciousness is a something which is an end in and for itself." Also p. 539. He asserts the possibility of the perfect congruity of Thought (Intent) and Being (Act).

B. Sokoloff, p. 187. (Bergson) Intelligence tends towards Consciousness and Instinct towards Unconsciousness. Both represent two divergent solutions equally fitting of one and the same problem. Instinct and Intelligence are opposite yet complementary. Neither is ever found in pure form. Both are tendencies not rigidly definable things. T. V. Moore, p. 72.

Natural and Moral Laws continuous: Schiff-Herzog Encyclopedia, Vol. VIII, p. 2. Schleirmacher. L. Finkelstein, "Jud. & West. Culture," p. 646. Hugo Grotius, Selder. Finkelstein, ed., 1949, p. 628.

Runes, p. 279. Schelling's Transcendental Idealism, according to which Nature and Spirit are linked in a series of developments of unfolding power or potencies (Seven?) together forming one great Organism in which Nature is dynamic visible Spirit, and Spirit is invisible Nature.

Lossky, p. 237. (Berdyayev) Man's creative activity theogonic, not merely of anthropological significance. Cary-Elwes, p. 9. Willing God's Will. Heschel, p. 142. Unity among men in a higher unity, vis: the One "Concern" of God. The Divine Concern, pp. 129, 147. Weber-Perry, p. 580. (Bergson & W. James) Instrumentalities

of One super-human Consciousness. (Fechner's)

Hoffding, II, p. 560. (Duhring)

Hoffding, II, p. 560. No other feeling has developed so conspicuously as Sympathy, with the progress of Culture.

Windelband, p. 604. (Schiller) In the Arcadian State Man does what is in accordance with the Moral Law *instinctively*.

T. V. Smith, III, p. 328. (Note 1, J. H. Breasted) It is as if his struggle with the forces of Nature . . . had imbued him with a defiant consciousness that he could win only by fighting his way through as he met the opposing forces of the Natural world which challenged him on every hand. It was with this same attitude of relentless force that he met his own human fellows when the long struggle for supremacy eventually arose among the earliest nations.

(L. Spearman) L. L. W. Jones, p. 311. The individual "Span," the "G" factor as well as individual 'p' factors—and Spearman's "Law of Primordial Potencies": with "G" being the general factor of ability, varying in power from one individual to another, but operative to *some* extent in *all* performances (Seven specific kinds of). p. 313. In the last resort "G" corresponds to a general fund of cerebral (I say: Total) energy and 's' corresponds to particular energies. Our uncertainty as to the ultimate nature of "G" in no way invalidates the concept of "G" itself, nor interferes with the measurement of "G" for practical or theoretical purposes. p. 312. The 'Monarchistic' principle (Self-unity) vs. the 'Oligarchic'

principle (Presupposing a few big powers—like my Seven—that are autonomous or independent of the Self) and these Two vs. the 'Anarchic' view according to which there is no central government controlling the various numerous abilities and powers resident in the person-organism.

A. Korzybski, 2nd edition, p. 148. The *fittest* in time are those who make the best universe—those that do most in producing values for all ('universal EXCELLENCE' not just one's own "excellence") mankind including posterity. The 'time-binding' capacity which manifests itself in drawing from the Past, through the Present, for the Future, gave human beings the means of attaining a precious kind of immortality, it enables them to fulfill the laws of their own class of life and to survive everlastingly in the fruits of their toil—a perpetual blessing of endless generations of the children of men—deeds that survive in time for the perpetual weal of mankind.

F. Cronin, p. 216. Common interests of competitors require joint action, and some organized Institutions exist to require them. T. V. Smith, III, p. 132. The world of man remains both co-operative and combative, social and ego(t)istic. Crafts, Schneider, etc. p. 62. M. Mead, 1937, p. 46. "Coop. & Competition," etc.

Vivas, p. 232. Moral Choice is Self-creation. Same, pp. 254-255. So long as men are free they can always deny the authority of Morality. (Santayana) Must consult "Dumpty's Possibilities—to reach a sympathetic agreement.

Angyal, p. 225. In the process

of differentiation there is a distinct tendency toward the break-up of the unity of the whole—that is the danger of disintegration. This tendency is normally counterbalanced by the whole through its integrating (equalibrating) function. In this case the whole exerts its influence not by opposing differentiation (specialization) but by the coordination of the differentiated part functions under the “general system principle.” When and if this latter phase is accomplished the whole reacts to a higher degree of efficiency and becomes capable of *more* adequately differentiated functioning. The evolution of wholes is itself accomplished in steps of successive differentiation and systematic integration. The potential danger of disintegration in every form of membership (both in a group and intra-personally of his component parts-factors) is a condition of the immortality of Groups.

Waxman, p. 132. (Gersonides). The ‘possibility’ is determined, but not their realization by the general order.” Author: Not each individual can make himself the repertory of all possibility.

Heath, p. 334. The fundamental uniformity of the human mind postulated by his (E. B. Taylor’s) Theory has remained a basic (principle) premise of modern anthropology.

Zipf, p. 8. The Principle of ‘Least Effort’ governs the totality of a person’s behavior at all times. p. 10.

The expanded “Law of Span” (Spearman, Flugel, pp. 249, 311, 313, 315). Fromm’s ‘Humanistic Conscience’ as seen in real anxiety:

Brun, p. 114. In real anxiety the vital instinct suddenly challenged, owing to the sudden and forcible damming of the ‘whole’ of the tremendous energy accompanying *this* instinct throughout life, or rather, in consequence of its engagement—this energy must suddenly transmute itself in the qualitatively different but quantitatively equivalent (Law of Span) primal emotion of *anxiety*.

Grudge, p. 254. The Whole of Reality is a vast System in which the Present interprets the Past to the Future. The *completion* of such a process of (near) infinite number of interpretations is *Real* for the ideal Interpreter since He is the only One Who possesses the interpretation not itself in need of further interpretation—that is, the Absolute Truth. Hence it is (HE is) actual—the Interpretation.

Hodges, p. 92. (Dilthey) A Weltanschauung is a comprehensive system of *ideas* and habits of *thought*, feeling and will, and results from the joint operation of the Basic Attitudes (Seven).

Jayaswal, 1956, p. 7. All psychic phenomena illustrate the single principle of Unity and Self-consistency—intactness of the Will, and integrity of the Self. Denial of Will is the essence of neurosis. Must follow internal direction and awareness (Immanent orientation), and not the external to destroy his will. p. 8. When the individual submits while the very core of his existence cries out against submission, the health and stability of the person are seriously impaired. p. 9. When we force an individual to behave according to external values (levels of), impose our convictions on

him, we impair his creativity, etc. The real Self is the central core within each individual which is the deep source of *growth*. P. K. Goldstein: "There is only one drive, namely, self-actualization according to its nature."

Moustakas' "Principles of Immanent Organization," p. 11. An individual learns significantly only those things that are involved in the maintenance or enhancement of Self. (See similarity to Munsterberg's "Action Theory": One's Perception is determined by his readiness (Capacity) to reAct. Any other type of learning is temporary and will disappear when the threat is removed. pp. 98-100.

Flugel, J. C., 1955, p. 69. He extends Spearman's Principle of "Span,"—a constant simultaneous quantitative output, from the Cognitive only to Orexis in general (orectic energy).

Helson, H., 1952, p. 221. (F. A. Woodworth, 1918, and Allport, G. 1937) "Functional Autonomy" of Motives. Mechanism become Drives. p. 222. Means become ends, and ends-in-themselves—the 'contemporaneous' nature of motivation.

S. C. Pepper, "World Hyp.," 1948, p. 162. The "Transforming Symbol" performs the valuable function of mobilizing the combined energy of Consciousness and the Unconscious (making possible a fundamental change of attitude).

SUPPLEMENT

Gerth & Mills, 1954, p. 76.

H. Sachs, "The Creative Uncon.," pp. 239-240. Beauty repre-

sents the highest form of psychic life—in which all its parts, id, ego and super-ego are subordinated. (The Con. and the UnCon.)

K. M. Colby, 1955, p. 86. Constancy of total Energy. PA & CE.

J. M. Thorburn, 1935. Aristotle Society. p. 128. (Goethe) Bring the Conscious and the UnConscious together in a single experience. Volume 14, supplement.

F. D. Martin, p. 397. Contrast as a condition of intensity of experience. p. 396. In art the "unexpected" depends upon contrast, yet close identity. ("Homogeneous Pluralism")

C. T. Morgan, 1956, p. 32. We know from genetics that the normal gene is "dominant," not the defective one.

R. B. Perry, 1950, p. 346. One maximally integrated activity occurs at a (one) time, (without halting the others—[non-maximally]—due to the principle of "convergence" of activities.)

C. J. Jung, "Eranos," p. 397. Nothing is changed when a content becomes Unconscious. P. Janet and Freud hold that everything goes on functioning in the Unconscious just as though it were conscious.

Hugo von Münsterberg, 1909, pp. 341-342. Self-faithfulness, self-loyalty (to ever greater self-evolutionary development) is the only moral obligation, the only moral value. Same, p. 338. To remain moral the self-value of the personality must not be diminished. The identity between the will to an action and the final action itself is the value of morality. The own willed self.

G. Katona, 1940, p. 205. (Kofka) 'Traces' of chaotic processes have

a much lower survival value than traces of well-organized processes.

Ch. Perry, p. 649. The phylogenetic tree in its entirety, though not always progressive, only continues the progress in the direction of the more integrated types of existence. "Jour. of Philos.," vol. 37, no. 24, Nov. 21, 1940.

J. Collins, "Hist. of Philos.," 1954. A philosophy of pure "becoming" (uncompletable) must eliminate the absolute truth, along with the Idea of God. pp. 787-8. Without such transcendent realm of absolute truth (& eternal values) and perfect being no standard is provided for knowledge and conduct.

R. B. Perry, 1954, p. 69. Acquired skills disclosing and expressing *capacity* become enjoyable in and for themselves.

F. H. Allport, "Psych. Review," *Structure of Events*, September, 1954, pp. 297-8. Structure is to be pervasive if it is to exist at all. It must be composed of "units" that are themselves self-closed. The ongoing roles, instead of extending out indefinitely into space through time, have a curvature throughout their course and return upon themselves. p. 291. Structured separate "regions" of the total structure.

Stout., 1952, p. 360. The Unity of Instinct is lost in schizophrenia.

W. James, "The Unconscious intrudes into Consciousness."

J. Dewey and Tufts, 1953, p. 342. The Moral Law is the injunction to each self on every possible occasion to identify the self with a new growth that is possible. Here obedience to "law" is one with Moral Freedom (all else is simply conventional). pp. 340,

341. We set up this or that end, but *the* end is growth itself.

H. Spencer, 1954, p. 51. The moral law must be the law of the perfect man—the law in obedience to which perfection consists. The moral law ignores all vicious conditions (now existing), defects and incapacities, and prescribes the conduct of an ideal humanity. It must aim to give a systematic statement of those conditions under which human beings may harmoniously combine; and to this end it requires as its postulate that those human beings be perfect.

Gardner Williams, 1953, p. 696. The moral imperative is so to act as to produce the greatest net value for yourself (i.e., one's own makeup and capacity for value). *Ibid.*, p. 698. F. N. Herring. To produce the greatest net positive value possible under the circumstances is a *moral* choice. J. Dewey, 1938 (1951), p. 28. "It is a growth mechanism that is inherited—not the 'characters' developed by this mechanism."

Pattison-Pringle, pp. 240-241. The "ontological argument" as meaning the certainty of the superiority of the 'better' over the 'worse.' p. 253. Desire (as contrasted with recurrent appetites) implies the idea of a "*better*."

É. Weiss, p. 97 (Otto Fenichel, Franz Alexander) "The Capacities are sought as ends in themselves."

H. Helson, 1952, 1953., p. 380. There can be no ultimate distinction between so-called automatic or blind factors and forces of organization (or between inner and outer determinants of behavior). A satisfactory theory of "*order*" must apply to all conditions under which it applies.

M. Timur, p. 444. One may start on the path of morality with the idea of attaining the greatest excellence for himself, but he must pass from this to the higher ideal of universal excellence. p. 444. The best way to achieve universal excellence is for everyone to make his own excellence as a proximate end. Everyone must aim at his own excellence as a means of achieving excellence for society. The two are each a condition for the other.

"Carnot's Principle;" Phenomena can occur only where there exists a non-compensated difference in intensity of energy (and the greater the difference or range the greater the possible magnitude of the phenomenon).

V. E. Smith, 1950, p. 166. Consciousness derives from the *Unconscious*.

Edoardo Weiss, 1950, p. 151. Every conscious thought passes three developmental phases: (1) Its deepest dynamic root lies in the id (the *Unconscious*), without the *Unconscious* component no interest for anything can ensue.

Ferm, Cairns, p. 357. Consciousness includes the *Unconscious*.

H. von Münsterberg, 1909, p. 263. The final end of development is no more valuable than the starting point. It is the *transition* from the one to the other which is valuable.

(Rapaport) (Loewenstein) E. Jacobson, pp. 58-9. The function of the law of homeostasis is not to reduce or eliminate tension but to establish and maintain a constant axis of tension and a certain margin (range) for the biological vas-cillations around it, to enforce the return of the tension pendulum

to this medium line and to control the course of the "swings" of tension. . . .

J. Collins, 1954, p. 559. (Fichte) The absolute self posits *itself* as the determining principle of the non-self. The practical self is engaged in an ideal series of acts of self-realization in which the emphasis is placed upon the ego's own activity rather than upon the objects it encounters. The world is auto-produced within the absolute self.

The Seven Powers-for-Values come to be increasingly cultivated for their "own sakes" (seemingly, if not actually because as Loewenstein (Schur) says, p. 72: "The reaction to anticipated danger becomes more and more remote from the traumatic situation itself (where & when such cultivated powers are necessary for survival & progressive self-evolution).

Range-contrast as a condition of intensity of experience: F. D. Martin, pp. 397-8.

Katona, 1940, pp. 205, 206, 224. 'Traces' of chaotic processes have a much lower survival value than traces of well-organized processes (Koffka).

Carter and Kroeber, "Evolution," p. 587. The Quran teaches that Good has an inherent tendency to multiply, and evil is ultimately self-destructive (it does not "propagate").

CHAPTER VII

H. Helson's "Zero Function" again. Brun, p. 187. The positive or negative censorship of 'feeling' which we apply to all situations and objects of the world of experi-

ence (and all gestalt-complexes)—that is, all experience does not originally come from outside us but is rooted in our primary hereditary, instinctual dispositions. It depends on whether the momentary actual external energetic situation is or is not “homophonous” with, does or does not harmonize with, the momentary hereditary mnemic (instinct); excitation *differential* between the hereditary-mnemic and the actual sensory excitation. D. C. McClelland, *et al*, 1953, p. 48. Adaptation Level.

Koehle, p. 229. N. Hartmann’s “Will” or Max Scheler’s “Value-Feeling” which automatically bring about the realization of Values. Scheler’s *a priori* cognition of Values; Moral volition is based upon it. Vivas. Meinong established the ‘Primacy of Feeling.’

Jones, (Spearman), pp. 168, 172. Woodrow identified one’s capacity for attention with “G” one’s *general* capacity: and McDougall pointed to the conative aspect of attention, with attention being simply conation as far as it requires for its satisfaction *fuller* cognizance of its object without change in it.

Kant’s “Synthetic *a priori* concept” in operation; with a *standard* being implicit in the ‘concept.’

This can be described as “Deontological Teleology or Purposivism.” Schoen, pp 586-7. E. g., a Moral Hedonist will regard the expression of Beauty as included within the Moral Good, and will regard *joy* in the Good as an immediate aesthetic enjoyment.

Donlan (Thomist) p. 202. Beauty not only perfects the intellect, but adds a relation to the Will (holistic-moral) which apprehends

the knowledge of the Beautiful as a ‘good’ and is delighted in this knowledge.

Stevenson, p. 200. (Quoting Plato, Socrates) Justice is one of the highest classes of ‘goods’ which are desired for their results indeed, but in far greater degree *for their own sakes*.

Dewey (Ratner), p. 838. The conscious *search* for problems, and the development of elaborate systematized methods for investigation (for progress for its own sake, self-justifying and self-satisfying).

F. Thilly, L. Wood, 1951, p. 514. Doctrine of Recurrence again. Nietzsche.

G. Murphy, “Hist. Introduction,” p. 36. Christian Wolff and the doctrine of “Faculties.”

A Power-plant as an entity apart from the watts of current produced by it (from raw material fed to it) and conveyed off the line—a factory or machine as contrasted with the individual finished products produced in/by it. The ‘powers’ as such are reduced by Kant to a variety of “ultimate cognitive functions,” not further analyzable. p. 44. In the Faculty Psychology we have an emphasis on the “ultimate modes of psychical functioning”—best expressed in Kant. The unity of such acts of perception/experience is stressed, —pp. 45, 46. The Transcendentalism of Kant derives its name from the fact that its ‘ultimate explanatory principles’ (7) lie *outside* of the content of any *particular* experience. What is ‘transcendental’ is necessary and universally valid, hence it conflicts with Empiricism, for experience (particular experiences) taken without reference

to its transcendental Laws was for Kant a meaningless chaos.

Earl of Listowel, p. 20. The necessary preliminary to an esthetic relationship is to regard objects as ends in themselves not just as means for the satisfaction of private, utilitarian needs . . . that make one subordinate the 'objects' to a variety of personal wants or purposes.

Angyal, p. 218. Buhler's 'Functionlust': the mere joy of action (expressive, not coping, action) for the sake of experiencing oneself as the cause of changes without any ultimate purpose. p. 218. "The drive for action per se, the drive for superiority,"—to excel or for excellence generally per se.

E. Weiss, p. 9. The Capacities are sought as ends-in-themselves, and the *starved* Capacity is powerful.

R. Seidenberg, p. 157. The process of crystallization once started continues spontaneously. See Lossky, p. 254. The change-over from the material-instinctive to the psychical-purposive. p. 255. An agent becomes an actual Personality when he is sufficiently developed to apprehend absolute value, especially moral values, and realizes the duty of realizing them in his conduct. This makes possible the consubstantiality of substantial agents. See: Sobornost and the Absolute Order.

"Jour. of Personality," vol. 18, no. 1, June 1950, pp. 470, 471. Lecky and Rogers, McQuitty (Brygg & Combs quoted). An adequate Phenomenal Self is adequate to the degree that it is capable of accepting into its organization any and all aspects of Reality (7).

J. Feibleman, 1956. The priority and primacy of the ethical Act over the ontological fact. p. 601. Hartmann's New Ontology. Vol. 7, "Rev. of Metaphysics," J. E. Smith. Heschel. Needs are replaced by 'ends' and goals (sanctioned by God), pp. 249-250. Same. The perfectly moral act is one in which we have the sense of objective 'requiredness' within the subjective concern, e.g., Justice (universally) not self-satisfaction, p. 226. The 'right' or morally good is an end that surpasses our experience of (immediate) needs. O. H. Mowrer, 1950, p. 208. The ethics-integrative does not transcend the Hedonic-adjustive and the adaptive-biological but is an outgrowth of the principles and processes of both. Hoffding, II, p. 442 (Darwin & La Marck). The internally self-exerted, self-motivated struggle for self-fulfillment and for evolutionary self-transcendence *replaces* the pressure externally, environmentally applied. Those individuals who exhibit purposive variations are preserved, not the mere "struggle for (mere) existence" motif.

Vivas, p. 108. J. Dewey, 1939 (Theory of Val.) Ferm, "A Hist. of Philos. Systems," p. 358. Lossky, p. 407. (P. Florensky & 'Consubstantiality') also same, p. 295. (A. Losev) See Dooyeweerd, II.

Thilly-Perry, p. 574. (History) Bergson. Science (part of Wisdom) through its extension of the range of determination in the object increases the indeterminateness or Freedom of the agent. When thought is construed as a plan of action then science becomes an infinite multiplication of possibilities of action (alternatives).

Dresser, p. 40. In Spirit (God's

creative Activity) Love and Wisdom are inseparable. Koehle. (Hartmann) p. 212. Justice is related to the ethics of Love. Justice is impossible without Love (Hate).

The human-ness of the embryo-child is present from the very beginning of the cell, at fertilization; it does not suddenly emerge as a transformation at some stage in its prenatal development; the same is true of its total (but potential) potency-potential and worth. They too are there from the very outset.

J. Buchler, p. 130. The logician (gnosiological) maintains that there is a law about the mode of peripheral excitations, namely,—that they are all adapted to an end: that of carrying BELIEF (Faith), in the long run, toward certain predestinate conclusions, which are the same for all men.

H. J. Bridges, p. 229. Hebrews XI (True translation). "Faith is the 'substantializing'—not the 'substance'—of things hoped for; the practically proving and testing—not just the evidence—of things not seen."

N. Thomas, p. 202. Beauty helps enlarge Wisdom (Plato) because a work of art is genuine only when it enlarges our own vision through the vision of the artist. Also Beauty must conduce to Justice—all clearly interwoven.

G. Murphy, "Hist.," pp. 44-45. (Kant) And a unitary Self enters fully into each function at different times. The 'function' is not a function of any *part* but of the whole organism.

Von Bonin, p. 61. A System which may keep the various cortical areas 'in tune' (the "Regnancies" of H. A. Murray) may be

provided by the unspecific afferents from the thalamus to the cortex. p. 14. A thalamic nucleus sends out cortical afferents to all ends . . . there exists almost everywhere a point to point correspondence between a thalamic nucleus and its cortical 'sector'—of specific irritability (Rignano, p. 150. Jasper demonstrated the existence in the monkey of a diffuse projection system emanating from the interlamenci thalamic nucleus and affording a central integrative mechanism closely related to the Autonomic springs of action.

L. L. McQuitty, p. 47. (Synggs & Combs quoted) An adequate personal Self is adequate to the degree to which it is capable of accepting into its organization any and all 'aspects' of Reality. The integrated personality does not have clearly delineated sub-systems of the psychic in the sense that they result in enduring contradictory or mutually exclusive 'interpretations' of Reality. Hence the adequate or integrated person is capable of accepting into consciousness all (7) his interpretations of Reality. Also Allport, 1937, pp. 356-358.

Brun, p. 247. One can provoke alliances under the pressure of necessity between different species, which otherwise in nature would fight to the finish. (Illustrated by the life of Insects).

Heschel, p. 272. There can be no power vacuum . . . in the inner life populated by insatiable competitive forces . . .

W. H. R. Rivers, p. 369. The 'cultural' (Institutionally fostered values) elements (the 'Seven' of mine) are dominant in the individual personality.

It is a truism that behavior, individual or group, is largely a function of the totality of 'relations' (7) in the group. p. 368. The Culture Concept and Functionalism.

Langfeld, pp. 167-8. Mind becomes more highly organized, action becomes more completely systematized the more fully our appreciation of Beauty is developed.

Ansbacher & Ansbacher, 1956, p. 64. Instinct is the expression of the Inertia in organic life—a kind of elasticity—a compulsion to repeat something outside forces disturbed.

W. James, "Principles of Psychology," II, p. 583. Inertia of Dispositions: We should all be cataleptics and never stop a muscular contraction once begun, were it not that *other* processes simultaneously going on inhibit the contraction. Inhibition is therefore an essential and unremitting element of cerebral life. W. Jones, p. 154 (C. Spearman) Law of Inertia: The preservative factor or persistence of primary functional excitement for a long period of time in a state of (secondary) after-function which remains regulative of the further direction of associative activity. p. 315. Jones & Spearman, "The Law of Inertia": Cognitive processes begin and end more gradually than their (apparent) causes. Same, p. 162. (Lankes) The three different categories of: (1) persistence, 2) hindrance, (3) and recurrence can all be traced back to a common constituent. This constituent trait is afforded by the concept of Inertia. See same, pp. 163-4, Stephenson's Four Theories. p. 155: Wiener's

"lagging after-effects" or Secondary Function. (Gross). p. 158. Mental stability is favored by medium degrees of perseveration. p. 160. R. B. Cattell, perseveration vs. 'Rigidity,' p. 161. Mental Inertia as a "stilled consciousness," p. 162. Various "Sets" instead of attention—Gibson, p. 167. See "latent learning" and "maturation." Saul, p. 159. (Alexander) The Principle of Inertia or its corollary: the "Principle of Economy." Responses gradually become automatic, less effort needed to function. The Principle of Economy operates in the service of the Principle of Stability; it keeps the organism in equilibrium through a saving of energy. Jones, II, p. 583. James. Inertia.

Jones-Spearman, p. 180. "Law of Fatigue." Every activity makes its own recurrence more difficult (through oxidation, etc.). Periods of recalcitrance.

Werkmeister, 1948, p. 88. The Categories implying and needing one another, instead of being mutually exclusive. Here: Dimension-Opposites. To which pair of correlates I add: Specialization and Integration.

G. Murphy, "Hist.," p. 301. "The Zeigarnick Effect." Unfinished tasks are more easily recalled than finished ones. "Traces" remain. Harriman, "Dictionary of Psych." (A. A. Maslow), p. 46. One pre-potent need satisfied leaves the second need to dominate consciousness, etc. Gratified needs are not active motivations. T. V. Moore, p. 72.

Dewey (Ratner), 1929, pp. 735, 751. Habits are conditions of intellectual efficiency; scientists *know* with their habits, not with

their consciousness. Repetition is in no sense the essence, rather a 'disposition' waiting to spring through an opened door when the opportunity comes.

Angyal, p. 146. Compatibility of the personality's "set of axioms," etc., compatibility with one another and with Reality, in the 'harmonious' man.

H. A. Bloch, 1952, p. 51. The "Cultural Lag" in its broadened sense, and minus any stigmas attached. The "Cultural Lag": as any gap between traditional attitudes and current circumstances. Latencies as structural attitudes.

Zipf, p. 227 (7, II, 45 notes). Because of the cumulative greater risks (in bio-social competition) the *less* successful organisms will *have to* specialize more in their operations; and in specializing more they will be more dependent upon the particular conditions of the environment to which they have become specialized. Its risks of extinction increase during changes in environmental conditions. To survive they will have to mutate faster (than the others) to adjust themselves to changing local conditions.

G. Murphy, "Hist." (Kant), pp. 44-45.

T. V. Smith, p. 229. The intrinsically good we cannot define because we cannot analyze it. It is simple, unitary, unanalyzable, indefinable, and yet given. Nothing is clearer than *it*. It is known intuitively; it is self-evident. Ferm, p. 315. (W. M. Urban). Value as undefinable—each underivable and ultimate, like Being, Reality, Existence. Barrett, p. 316. (Santayana). p. 314. Beauty is simple, indefinable, other values too.

Ducasse, 1941. The generic character remains the same through all its degrees of development, from protopathic, incipient and archaic-primitive to the most modern and spiritual. T. V. Smith, p. 320, note (1). Rufus Jones quoted. Sui-generic.

A. Smullyan, "Philos. Rev.," Jan. 1955, p. 40. Such property or aspect is a contingent fact (instantial) not a conceptual datum (construct). E. Cassirer, pp. 12-13, 1953. Sheldon.

Parsons, Dewey-Tufts, 1953, pp. 340, 341-2. Gardner Williams, p. 696. Herring, 1953, p. 698. Reality, Value & Growth—Development, Growth Itself (in the individual) is *Moral*. Cassirer, 1933, p. 94. The norms of the Moral are a priori.

E. Cassirer, 1953, p. 156. The common 'forum of Judgment' at the bar of which every concept, hypothesis, principle and *category* must justify its relative claim to truth consists in a set of logically prior *Supreme Principles of Experience* in general, which must always be present and effective, as an ultimate constant standard of measurement, in terms of which their relative claims may be measured and established.

The a priori character of any concept or category is derived from a logical connection which it has with the "fundamental set of *basic functions*" (7). E. Cassirer, p. 161. Kant's Categories in subordinate level.

Dooyeweerd, 1955, II, p. 17.

Dooyeweerd, 1955, II, pp. 37, 39, 300, 301. The *Modal Structures*: e.g., Faith—the *modal Functions*—e.g., Faith, Love, Justice.

SUPPLEMENT CHAPTER VII

J. C. Flugel, 1955, p. 12. Three types of Energy: (a) Fixed; (b) transformable; and (c) Free.

Flugel, 1955, pp. 109-110. "Residual Load" phenomenon, the continuation of excitatory effects after adjustment. Each System can carry a residual load of a given magnitude only. This signifies that each of the Seven sub-systems continues to function even when apparently inactive, i e., they are inertial forces that continue to operate once having been stimulated and set in motion.

R. B. Perry, p. 69. "Mutation," a change of interest, in which 'Means' become 'Ends' in themselves. This discloses capacity, where skills are enjoyed for *themselves*. Bromberg, 1954, p. 193. "Emancipation" of split-off Ideas—pursuing their own development in an autonomous system of symptoms.

H. A. Simon, 1957, p. 28, note 9. "The notion of invariance under transformation as a necessary condition for a real."

Invariant property.

S. Roseman, "J. of Psych." Oct. 1954, p. 396. Anxiety may well be the motive force of over-specialization; i.e., permitting *one* self-other Structure to take over the entire personality.

M. Timur, 1956, p. 310. Co-operative competition vs. uncooperative competition.

J. Feibleman, 1951, p. 226. The speculative systems are systems of values as well as of universals, and the empirical systems are systems of universals as well as of

values. The value-logic order of possibility. p. 224.

Erich Neumann, 1949, p. 305. Psychic Systems (our Seven meristic ones) possess an inner "stability" (Homeostasis, of their own, apart from the "stability" of the whole moral one). Jung calls this the Inertia of Libido. p. 306.

Inge, 1948, p. 128. (Plotinus) The Good which we recognize as such is not the absolute good, but is relative to the stage which we have reached ourselves. p. 129. p. 12. The Good is the fulfillment of the natural desire for *self-completion* and self-transcendence, which every finite center of consciousness feels.

S. Hampshire, 1956, p. 193. The *a priori* standard.

Hall & Lindzey, 1957, pp. 303-304. The level at which tension becomes balanced represents a Centering of the organism—an organismic Plimsoll Line.

G. F. Stout, "God & Nature," 1952, p. 238. Dispositions are conative, cognitive and affective, as well as presentational.

C. F. Moustakas, 1956,, p. 90. A unified movement only in one direction at a time.

Gerth & Mills, 1954, p. 22. The character structure refers to the integration of the organism's *psychic* structure linked with the *Social Roles* of the person.

Hans Smith & C. W. Mills, "Social Structure," 1954, p. 177. "Character Traits are presented by and through the medium of inter-personal relations, and most traits are relative to the Institutional and other interpersonal contexts in which they are presented."

W. Wolff, "Exp. of Pers.," 1943,

p. 302. Each personality Trait depends on and is determined by: (1) Objective factors; (2) Collective factors; and (3) Subjective factors. P. E. Schneider, 1954, p. 375. The nature of my *inner* self is mirrored most completely in *general* ideas, an indirect testimony to its basic *universality* . . . endowed with powers at once individual and universal. p. 243. Sullivan, pp. 307-8, 310-11. The individual really social in essence. (R. H. Mead) Rapoport, 1951, p. 723. Inter-individual commonality however socialized is syntonic with the individual's personality organization. J. Collins, 1954, (Fichte), pp. 559-561. Inner and outer have a common root.

P. B. Rice, 1955, p. 237. The 'rules' of Society are already written into his nervous system as conditioned patterns of response. (My Seven). Anshen, 1952, quoted, pp. 236, 239.

Wm. Oliver, 1957, p. 23. When Essence exists materially it constitutes a substance. When it exists formally in my mind it constitutes the contents of my Concept. Same form in both.

E. L. Hartley & Hartley, 1957, p. 204. "Cultural Universals" are the only indications of man's innate biological nature.

R. N. Anshen, vol. 8, 1956, p. 89. Self-amplifying brain circuits. Also. Munn, "Psychology," 1956, chapter on "Emotions."

P. E. Pfuete, 1954, pp. 100, 205. (Martin Buber & G. H. Mead) Relation, inclusion, experiencing from the *other* side, is not merely 'regulative' but is actually "constitutive." (Author: The Seven Capacities, Powers, though concerning *inter-personal* entities or

relations—having an ontological existence of their own, as Buber says—nevertheless are "in" the individual, are "constitutive" of him—as *his* powers for action in those "fields" of media.

H. Helson, e., (1951) 1953, p. 380. There can be no ultimate distinction between so-called automatic or blind factors and forces of organization, or between Inner and Outer determinants of behavior. Where external stimuli come to us already ordered we could not perceive them as ordered unless internal conditions were favorable to receive order.

J. H. Jarret, "Contemp. Philos." p. 468. (N. Hartmann) Values possess the character of genuine essences, the character of absoluteness of principles, and the knowledge we have of them can be no other than aprioristic knowledge.

Jarrett, 1954, (Ducasse) pp. 207-8. Ultimate analysis leads to the particular constitution of the individual critic (e.g., Beautiful or ugly) as the necessary and sufficient grounds for such judgments.

R. Semon, 1921, p. 29. A much feebler stimulus of the kind which produced the original state of excitement suffices to produce the same effect. Munn, 1956. (Chapter on Emotions) says: If energy is available the feeble signal is amplified (like the amplifier tubes in a radio circuit). p. 76. Partial return of a definite energetic condition is sufficient to awaken the engram from its latent state.

N. L. Munn, 1956. (Woodworth, Schlosberg) pp. 109-110, 121-123. The hypothalamus *amplifies* these return impulses and activates the cortex.

Cassirer, 1949. Natorp, p. 810.

A judgment, after having been actively engaged, lives on in a sedimentary state in which it enters new connections, new passive syntheses. O. Gross's "Secondary Function" A. A. Roback, 1950, p. 191.

W. H. Thorpe, 1956, p. 138. Self-reexciting circuit theory—J. Z. Young, 1939. Reexcited through amplification of faded stimuli and effects. (Munn) see 47, previous page.

Dewey's "instrumental" ethics, where no values are absolute, can be reconciled with N. Hartmann's theory that values *are* absolute (or endless regression for justification ensues) only on the "zero function" concept of Helson, etc. whereby each individual has his own peculiar centering-point (or norm, standard) from which he judges stimuli in each of our seven-domains (and the holistic moral one, too) absolutely as good or bad—and the degrees of goodness or badness.

R. B. Perry, 1950, p. 360. All relations of persons are just the expression of (his) distinct capacities (My Seven).

D. E. Schneider, 1950, (1954), II, p. 243. Each is "at once genuinely universal and genuinely individual."

H. W. Cassirer, pp. 218-223. The a priori concepts of understanding are expressions of our capacity of spontaneous thought. There are degrees of a priori as there are varying degrees of a capacity. 1954. Same, 1954, p. 113. The feature which a priori (synthetic) judgments share with empirical ones is this that both refer to the sphere of matter of fact.

A priori: The preconditioning,

on the part of any subject—the preexisting capacity for, the possibility of perceiving anything that must be categorized within a total systematic content of life and experience.

Cassirer, (Hartmann) 1949, p. 314. "Representation" (tokenization, miniaturization, symbolization) is the fundamental function of consciousness.

H. W. Cassirer, 1954, p. 121. The very possibility of empirical knowledge (judgments) arises from the fact that they are grounded in certain a priori judgments (intuitions?) which account for the capacity of the mind to have consciousness of the objective. R. Manheim, 1953, pp.12-12. The a priori as intellectual and sensuous. The application of a priori forms or rules of thought to sensuous content. Sensuous intuitions assimilated into experience. (The "Schema")

E. Cassirer, 1949, p. 351. We must combat the tendency to apriorize merely empirical distinctions (of genres, or media).

Mullany, 1954, pp. 51-2. Murphy rules out any cleavage between biologically determined and socially determined motives.

H. J. Eysenck, "Jour. of Psych." Jan. 31, 1955, pp. 163-4. He found a general objective factor of visual *aesthetic* appreciation which is independent of teaching, tradition and other irrelevant association.

A. A. Roback, 1952, p. 246. Gross's original theory (secondary function). Every nervous process arousing an idea in the mind perseveres after its proper function has been fulfilled . . . this after-function determines the course of

the subsequent associative activity in the mind.

Farber "Phenomenology," p. 240. Science is . . . constituted out of meanings. The entire network of meanings which is called the theoretical unity of science (wisdom) belongs under the category that encompasses all its constituent parts, for it itself constitutes a unity of meaning.

E. Mayo, 1948, pp. 99-100. (Over) intellectualism is a symptom of inability for action. The most difficult operation, that which disappears most frequently, in all conditions of disability is the apprehension of reality in *all* its forms. This is the conclusion of medical investigation.

Hinsie & Shadsky, "Dictionary . . ." under title of "fixation": Some quantity of psychic energy always remains in all the psychic structures even when those structures are abandoned in favor of newer development. ("Bound" energies).

"Ego-involvement" ("self"-involvement). M. & C. Sherif, (1948), 1956, (G. Murphy), pp. 583, 587. If he is ego-involved the person is less "stimulus-bound," i.e., his behavior is more heavily determined by the properties of the stimulus situation if he is not ego-involved. p. 588. He is more responsive to outer environmental forces, (and less determined in his behavior by his inner condition and need for his next immanent self-developmental step or phase). A person ego-bound is possessed by his major ego-value experiences and responds to his surroundings with characteristic consistencies from day to day, p. 589—and not in a stimulus-bound fashion just

adapting himself to every up and down of his external circumstances. p. 590. As a major anchor (which determines the striking features of his experience and behavior) his dominant ego-attitude(s) becomes the weighty determinant of what aspects of the stimulus-field he attends to and what he ignores. Sherif, 1956, p. 590. The properties of less conspicuous parts of the frame of reference are colored by the major one (the major ego-attitude).

A. Gesell, F. L. ILQ, 1949, p. 53. In Final analysis all individual development depends upon intrinsic self-regulation (it regulates its self or ego "involvement" in situations). There is no adjustment to culture other than self-adjustment. p. 59. The child's own inner growth is a controlling or organizing factor. p. 41. Infants are individuals, because intrinsic forces of motivation operate to keep them from being the mere pawns of culture. Even the infant preserves an individuality, through the inherent mechanisms of "maturation." It is attuned to what it selects—and averse to what it rejects. So it is difficult to find pure cultural factors to explain the demonstrated differences in the life careers of identical twins.

Ego-Involvement: Timothy J. Cannon, 1954, p. 406. Everything related to goals one is pursuing is thereby transformed from an objective value into a motive capable of eliciting an immediate response. (It becomes egotized, libidinated.) So will training is not a repetitious task, but a broad program of personal growth. Education of the will includes the co-operation of all the man's

powers (his intelligence, desires, emotions), endowing higher and higher values with more and more personal appeal.

The a priori as (innate) capacities: H. W. Cassirer, 1954, pp. 121, 223. E. Cassirer, 1953, ("Symb. Forms"), pp. 9-10. The a priori concepts of understanding as expressions of capacity of spontaneous thought. p. 223, 1954. H. E. Edwards, 1954, pp. 217-8. H. W. Cassirer, 1954, p. 122. Helson also. (Degrees of a priority) of capacity for . . . Lange, "Hist. of Materialism," 1950, p. 170. A priori knowledge grows and develops like empirical knowledge (i.e. our capacities are anagogic).

N. S. Timasheff, 1951, p. 39. These faculties (capacities) can be proved to be inherited instincts, yes, preconditions, a priori formal conditions of perception based on instincts. H. Spencer (like Pavlov later) believed in an innate instinct of freedom.

C. G. Jung, "Psych. Reflections" Pantheon Books, 1953, p. 36. (Jacobs). T. J. Cannon, 1954, p. 393. Faculties as powers, capacities, performing operations of . . . distinguishable "modes."

G. W. Allport, 1937, pp. 191, 193, 194, 195, 201, and H. von Münsterberg, 1909, p. 70. Values may be over-personal without any reference to the individual's equilibrium; and that means without any reference to pleasure or displeasure, yet be sources of complete satisfaction. Striving for realization stirred up without any striving for pleasure and displeasure. (They are "expressive" not "coping" traits.) p. 17. We thus assert the independent existence of the contents (and modes?) of

our experience, the identities, the identical recurrence of the same.

"Philos. of E. Cassirer," 1949, pp. 827-8, (Kaufmann)—Husserl's "General Essence" (Ducasse's "General Character"), pp. 164, 169, (Stephens). The supreme principles remain the same—even in the advancement from stage to stage. p. 847. See "Identities" of "Identifying Property" restricted to the perennial "structural aspects" of the moral situation. The good (moral) in a particular society. Cassirer, p. 164. Same "motives of construction," same "basic structural forms" persist through all the different levels of development."

(D.) C. G. Jung—Eranos Yearbooks, "Spirit & Nature," pp. 391, 392, 411. The instincts are physiological and psychological dispositions which cause the organism to move in a clearly defined direction. They are not amorphous.

E. Cassirer, 1949, (Kaufmann), p. 832. Each genuine and fundamental 'function' of the spirit has one decisive feature in common with knowledge (wisdom): in every one of them resides an archetypal power as well as an ectypal one.

E. Cassirer, 1949, (Leander), p. 343. On the intuitive level "meanings" are fused with the concrete. (Dewey): "Meanings" are both strictly logical and we have "acquaintance" with them by aesthetic perception. p. 354. Philosophy is at once a priori and empirical.

Reislet, 1954, p. 47. Beauty (nor liberty) cannot be defined as a "concept" (although a concept thereof can later be formed of it, once it has been experienced).

Floyd Allport, 1955, p. 244.

(Helson) The "functional zero" determined the whole structure of the perceived field (applies to weight, to beauty of objects. The "adaptation level" which is capable of being extended to perceived or judged variables of every sort. Standard frame of reference. Center.)

Ducasse, 1941, p. 44.

Sherif & Cantril, 1947. Anchoring center, point. Applies to judgments of any characteristic. Term it: "Egocentricity." Self as reference.

Intra as well as *inter*-personal action systems. (Parsons and his collaborators) J. Olds, "Motives," 1956, pp. 137-8.

CHAPTER VIII

A. FAITH

Lossky, p. 203. (Bulgakov) The basic feature of the Religious consciousness is Faith, man's subjective striving for God.

Leo Balck, p. 87. Faith is belief in God, in one's Self, in neighbor and all mankind. (Contempt for "success").

H. Talyor, "Phila. Eve. Bulletin," Feb. 19, 1952. "This I Believe." Heschel, p. 165. Faith: Loyalty to an event—to our own response. E. E. Ward, p. 111. Essentially Confidence is Faith—Faith in the World, in the constancy of facts.

T. V. Smith, p. 106. Durkheim also, p. 34. (Job) The good conscience and the good things of life are divine affinities—Faith is this. p. 80. Morris, James. Faith in the World Order. Same, pp. 55, 57, 58. Faith as an inner power, a strength. p. 62. Faith as an imme-

diat intuition—Peirce: "An absolute datum."

Spranger, 1926, p. 233. . . . a mere doubt that something . . . may be beyond human power would destroy this *power* itself. The fighting belief would force miracles from Nature. H. Kuhn.

Bokser (Maimonides) pp. 44-45. Prophetic illumination is enacted by means of *human faculties* which differ in their state of perfection since the prophetic experience differs with the individual prophets. As we have in Wisdom one man greater than another, so do we have in prophecy, one prophet greater than another. It takes sensitive, spirited, duly qualified people to receive the knowledge and insight eternally flowing from God . . . (A "Persuasive" God).

Brun, p. 236. E. E. Wood, p. 111. Faith is confidence plus faith in facts, in constancy of qualities in objects, in the world. Radhakrishnan, "Hibberts Journal," p. 231. A non-believing (in God) Faith in the world.

N. Y. Times, Aug. 26, 1951. (J. Dillenberger) review of book by E. Berggrav: Faith would lose its genuine character if it were reduced to a technique.

Martin, p. 201. F. C.S. Schiller defines Faith as the mental *attitude* which for purposes of action is willing to take upon trust valuable and desirable beliefs *before* they have been proved true, but in the hope that this attitude may render possible their verification. (Realization).

Whitehead, "Proc. & Reality," pp. 314-5. The concept of religious feeling is not an essential element in the concept of God's

function in the universe. The secularization of the concept of God's function in the world is at least as urgent a requisite of *thought* (Wisdom) as is the secularization of other elements of experience.

Neve, II, p. 275. Pietism asserts that Faith is a virtuous quality in man which leads to a synergistic and moralistic conception of Salvation. God sees Faith as a qualification itself, so He justifies the believer. Faith is a spiritual qualification which renders man, if not deserving, fit and meet to be justified.

DeWolf, p. 176. Faith is a commitment beyond the limits of rationally established certainty. There are a number of commitments that must be made by Faith *before* Reason can make any advance toward Knowledge of Reality. Faith in an inherent kinship between the bias toward the meaningful and systematic with the Universal Being, with the ALL-Order. (This Faith is of the aesthetic order or kind.—Whitehead, p. 178, note 12.) Faith in the value of Truth, and in certain kinds of Value. p. 177. Faith in the inherent superiority of honesty over dishonesty, of patience over impatience, of discipline over caprice. The intuition of rational symmetry is closely akin to an aesthetic intuition. Spranger, p. 222. Nothing is so much in harmony with Reason as a denial (limitation) of Reason in questions of Belief. p. 233. Hume gave the name: Belief to a certain form of *cognitive instinct*. p. 221. Faith makes good the constitutive lacks and insufficiencies of Knowledge. Otto. (Davidson) (Friess) The eternal purpose of the universe must

ever remain a matter of Faith, incapable of validation except as a logical idea of pure reason. In 'Ahndung' there is emotional validation of the Faith of the human spirit in the intelligible world as objectively real. Friess: The apparent conflict between the ideal world of rational Faith and the phenomenal world of natural science is resolved, and the essential principles of the former are comprehended as the ultimate nature of the latter. Lee, p. 195. All ideas involve a *risk* (of Faith). Hans Reichenbach, p. 67. Kant said: I had to set limits to knowledge in order to make room for Faith. Lossky, p. 23. Schelling: Rational thought recognizes the necessity of Divine Revelation, a loving Faith as the highest form of Reason. p. 20. Same. I. V. Kireyevsky. also: Martin pp. 210-2. P. A. Sorokin, 1937, vol. II, (IX). Bittle, p. 47. The Augustinian tradition does not make absolute the distinction between Reason and Revelation. Sorokin says same of Reason and Faith. H. Hoover. (Santayana, 1929) Santayana's 'Reason' is identical with animal faith.

Whitehead, "Adventure in Ideas," p. 382. To sustain a civilization more than learning is essential—Adventure, the search for new perfection, and Faith in oneself to venture upon it. G. Heard, "Is God Evident," p. 39. Life shows that the fossils are the Lot's wives of those in whom striving, psychological Faith, failed. Faith is a creative hypothesis.

M. Buber, (transl.—Goldhawk), pp. 7, 8. Buber errs in assuming that Faith is holistic-integral and central, and that Wisdom is a component of Faith. He says:

"Faith is a totality, and Rationality is a necessary ingredient thereof." He probably intends Moral Courage.

Hodges, (Dilthey), p. 92. A *Weltanschauung* is a comprehensive system of ideas, and habits of thought, feeling and will; it results from the joint operation of the basic attitudes. (My Seven)

S. K. Langer, p. 97. No symbol is exempt from the office of logical formulation, of conceptualizing what it conveys, however simple in its import or however great. This import is a *meaning*, and therefore an element for understanding. This brings within the compass of Reason much that has traditionally been relegated to "emotion" or to "intuition."

SUPPLEMENT CHAPTER VIII, A.

Faith, the Religious *Instinct*. E. C. Zaehner, 1956, p. 64. Edited by A. Pryce & Jones.

C. I. Lewis, 1946, p. 159. The 'Synthetic A Priori' as Capacity.

Windelband, 1901, p. 282. (St. Augustine) Faith not same as intellectual volitional act of the affirming judgment.

B. JUSTICE

Fletheim. (Hegel) Justice is an absolute value, and remains indestructible. p. 300. G. Del Vecchio, 1952. Justice is a fundamental "Mode of consciousness." p. 598. "Philos. Rev." Oct. 1953. Rees, Same. It is a principle of coordina-

tion between subjective beings, a trans-subjective consciousness, a metaegotistical attitude.

Pratt, "Rel-Conso," p. 201. Conception of God as immanent justice, in Democratic Institutions. Lazarus, II, p. 45. (Kant) Without Justice existence is of no value. Hendel, p. 39.

Rees, "Philos. Rev." Oct. 1953, p. 599. Rees' review of del Vecchio's book, "Justice," 1952.

T. V. Smith, p. 183.

Koehle, (Hartmann), p. 212. Justice the nucleus of all genuine Morality.

Rommen, 1948, p. 146. "Sentiment" as to what is Law. Sense of Justice based on vestibular 'sense of balance.'

Brun, p. 181.

Angyal, p. 280. The position of any 'factor' is characterized by the role or function which it has within the frame of the general dynamic pattern of the organismic total process. Its position is dependent upon whether it promotes or handicaps the realization of the basic pattern of the vital process and upon the specific way it promotes or handicaps it. p. 275.

Stagner, p. 86.

Niebuhr, II, p. 262. All historic forms of Justice and Injustice are determined (to a much greater degree than pure rationalists or idealists realize) by the equilibrium or disproportion within each type of *Power* in a community. p. 265. Equilibrium of Power is a principle of Justice. pp. 257-8. Spranger, p. 334. Lamont, pp. 157, 161.

W. J. Rees, (Rev. of "Justice" by G. del Vecchio) p. 601. *Legal* Justice is a species of *Moral* Justice, etc.

Stapleton, p. 129. Justice is a *continuing* direction, not a remote end. The *practice* of it is the only way of knowing it. See Von Münsterberg's "Action" principle. Also Santayana's "Transcendental Absolutism," pp. 318-319. Hendel, p. 39.

Stapleton, p. 29. Justice is probably on a level inferior to God and Truth, though it has a relation to them. God and Truth are ultimate concepts (superordinates).

Lamont, pp. 162, 164, 172. Morality transcends Justice. There is a range of moral ideas which cannot adequately be explained in terms of the principles of ideal Justice. p. 163. One's standard of action from the point of view of religion is that he should act as an expression of the Whole for the sake of the Whole. Windleband, p. 507. (Leibnitz) Morality as the principle of one's *own* perfection (not just the point-of-contact with other individuals), the complete development of *his* natural endowments (which may be both egotistical and altruistic).

Rommen, p. 17. Justice, as distinguished from Morality, is directed to the 'other,' the fellow man, whether as equal or as fellow-member of the polis-community—whereas Morality deals with one's *own* integral development as a whole Energy-System or Personality.

Angyal, p. 290. The fixity of a position in a system is usually only relative. Similarly, the variation of a position is not without limits. The Organism in its various 'regions' has different degrees of positional variability of its part functions.

Brun, p. 247. Even though in

any collision between the archaic, more primitive primordial instincts or drives and the phylogenetically and ontogenetically young(er) 'cultural' and social "secondary" instincts and drives the former as a rule seem to be defeated. We can formulate this rule as a bilological Law, namely: "The Law of the Primacy of the Phylogenetically-younger Instincts of the species or of the Social Community. (See: "Encephalization.")

(Author) — The phenomenon known as "Liberte Engagee" is relevant here. A course of action freely "chosen" and adopted and its execution and implementation begun cannot with impunity to the stability of one's character be sharply interrupted, changed or abandoned and another course of action embarked upon.

Rommen, 1948. See Table of Contents.

C. LOVE

N. Y. Times, April 26, 1952. "Deprived of Love" 34 foundlings die.

G. Murphy, p. 555. The real world is made up largely of Love objects. Everything is set to make human nature the continuing fulfillment of an affectional system. p. 591. Anshen, (P. Tillich), p. 668. E. R. Hilgard, "The Affiliate Need," 1953. Tillich: The Love toward God is the Love of Love. B. Rand, (J. Martineau), p. 783 or 283. The Love of turtle and the love of truth came under one heading for Spinoza and Descartes. Boodin, p. 129. Love is always Beauty-harmony, Love of

Wisdom, Love of Truth, Love of Perfection and the Ideal.

Koehle, (N. Hartmann), p. 120. Cognition is not just a thinking, reflecting, rational consciousness of an object, but rather every comprehending of values rests upon value-*feeling*. Hence the cognition of values, the principal element thereof, rests upon *Feeling*, e.g., cognition through the love-glance—it is a priori.

Boodin, 1943, p. 127. Love means power. It is not an abstract concept but an energy, a working, inspiring energy. It means the capacity for growth of self.

E. Fromm, p. 130. The affirmations of one's own life, happiness, growth, freedom—is rooted in one's *Capacity* to Love. Love's "Productivity"...

Martin, "Inquiring Mind," p. 195. Love is an 'ultimate' in our experiences. Lotze, II, p. 722. Lotze exalts Love above other Principles, as Plato does with Justice (and Righteousness). pp. 722-3. Lotze identifies Love with "The Good" (instead of one species of the Good), Love is the *supreme* Principle. J. Collins, "Hist. of Philos." p. 182. (Lavelle) The act of Love is the culmination of Lavelle's dialectic. The nature of Love includes Freedom and the respect for the 'other' precisely as 'other.' Love is the supreme expression of 'participation.' Wodehouse, p. 193. 'Desiderium' belongs to the structure of the universe whereby 'affinities' exist. Wieman, "Source," p. 63. Loneliness may become so intense that one would be willing to die for (the principle of) Love. The Talmud: "Either Sociability-Friendship (Love-genres) or Death.

Koehle, (Max Scheler), pp. 109-110. Love cannot be retraced to a 'complex' of sentiments and desires. Love is an original, elementary and absolutely irreducible nature. The acts of Love are entirely original and immediate modes of the emotional attribute. Love penetrates right to the individual center of things and persons—to a center which is a 'Value' center. p. 114. Love is a cognition, an accomplished fact in the a priori focussing of the mind.

Brun, pp. 21, 72, 79, 94,

K. Riegler *et al*, p. 186. Love and Hate is a definite relational structure which contains in itself the starting points of their countless variations.

F. L. Shaffer, "Psychology," 1940, p. 169. The intellectual perception of the stimulating situation has much to do with the nature of the emotional experience...

Angyal, p. 158. Unconscious *Contents* are not unconscious ideas. They figure in the life and conduct of the individual.

Brun, pp. 174-176. The Collective Unconscious is the hereditary mneme, and the impulse is preserved in the hereditary memory (only) in the form of innate predispositions. (Also) Instinct is the memory of the species.

"Dominance" and "Recessiveness" (as in Genetics) of Genes (and the 'traces' preserved in them) in the particular ontogeny must be considered when considering the ease or difficulty of reactivation or recall of traces lying embedded in the lowest depths and strata of his mind (and soma, too).

Max Scheler's emphasis on the

"Person" (or Personality) rather than on the segmental Value(s) he carries. In Bochenki, 1956, p.

T. D. Cairns, p. 326. The 'transcendental ego' is implicit in actual (single, instanta) acts. (Ego Engagé—Author).

P. J. Sorokin, "S. C. & Personality," p. 697. The fundamental characteristic of a Supersystem (superordinate) is that of acceleration or retardation of the immanent charge of a (sub) system. p. 698. The self-determination and the margin of autonomy of each (sub system) is limited both by the other sub systems and by the more-inclusive System. p. 674. E. de Roberty's. In any cultural system the central core of its basic and integrated principles, values and norms is only moderately accumulative, while its peripheral meaning and parts admit of almost unlimited accumulation (overspecialization).

Brun, p. 277.

Brun, p. 187. It depends on whether the momentary, actual external energetic situation is or is not 'homophonous' with—does or does not harmonize with—the momentary hereditary—mnemonic excitation (instinct); that it, on the "Excitation Differential" between the hereditary-mnemonic and the actual sensory excitation. The positive or negative censorship of feeling ("Zero Function" point) which we apply to all objects and situations (gestaltscomplexe) of experience does not come originally from outside us, but is rooted in our primary instinctual dispositions. (And I add: rooted in our hereditary "adaptation level" or "Category limen" center, on our inborn "Standards" in the various

"Fields.") "If the search for a stimulus is successful, if the external situation encountered in the outer world, or found by means of the apparatus of orientation, harmonizes with the engram complexes of the primal representative of the instinct laid down in the hereditary memory, then the experience-complexes in question, which show themselves of a quality (level, order) to satisfy the drive, are immediately provided with a positive, lustful quality of sensation (affinity). This results in a violent desire to approach the object, so valuable for the gratification of the instinct (Klisis. Von Monakow). In the other event the object or situation is from the outset qualified with a negatively toned sensation; it is disagreeably accented, and evokes an active urge to get rid of it. (EKklisis—dysphony).

Brun, p. 305. 'Chance' in the psychic sphere is a totally baseless hypothesis. 'Association' is not merely fortuitous but related to the total situation.

E. Fromm, p. 130. If an individual is able to love productively he loves himself too—if he can love only others he cannot love at all. Suttie, p. 77. Unless a love-response is aroused in ourselves the love of others cannot be felt. Ann Freud speaks of "altruistic surrender."

Lazarus, I, p. 223. Sympathy (Love) decreases with the distance of the object (*its* object); a psychological law of diminishing sympathy may absolutely be assumed, which only profound events may change.

B. Rand, (J. Martineau), pp. 289-290. Love is "Love to resemble

God and know His immutable Order.

Boodin, pp. 133-134. Von Hartmann, I, p. 188. (Plato)

Brun, 285. In itself every instinctual impulse is unconscious on its *first emergence*. If the impulse has not as yet attached itself to objects, with the corresponding acquired qualities of affects, we perceive of it merely the obscure impulsion described as primal sensation (Monakow). And this primal sensation can never be repressed, since it is hormonally evoked. The repression affects merely the instinctual *Representative*—that is, whatever *Represents* the instinct in *consciousness*. But since the instinctual *Energy*, that is, the amount of excitation, cannot in any way be affected by the repression of its *representative*, or diminished or annihilated; all the mechanisms of 'substitution,' and 'replacement' now come into operation. The affect but not the memory (sheer) of a psychic content can be repressed. This affective charge attached to this psychic content alone is repressed and sinks into the Unconscious, but without losing its dynamic effectiveness outside the Unconscious. p. 323. The Dream is unconscious yet significant.

Sorokin, "Society, Culture, etc." p. 137. Love is the result of both likeness and difference of the parties concerned. If neither the theory of similarity nor of dissimilarity, neither homogamy nor heterogamy, is acceptable, what then remains? Evidently there is the third theory suggesting a certain combination of similar and dissimilar traits as the foundation of solidarity, generally of choice

in marriage, especially of happiness in marriage.

Melden, pp. 350- 351. (F. H. Bradley) The essence of desire for an object would thus be the feeling of our (own) affirmation in the idea of something not (yet) ourselves felt against the feeling of ourselves without the object, void and negated. Nothing is desired except that which is identified with ourselves; and we can aim at nothing except in so far as we aim at ourselves in *it*. ("Ego-involvement"—Cantril). Morgan, 1943, p. 41. (Nietzsche) The love, the fidelity of lower to higher *Self*, and of higher to lower—the yearning to become 'whole.' (Author—Where the ego is involved in "Ego-involvement" where and when the next step, the next rung, in self-evolutionary, self-maximational self-developmental processes are concerned.)

H. Cantril, 1950, p. 113. When the satisfaction another person derives from experience is a crucially necessary and imperative aspect for the satisfaction to be derived from *your own* experience then, and only then, psychologically, can we say that you *love* someone. Love is therefore bound to be unselfish.

Saul, p. 77. Sympathy leads to understanding.

G. Heard, "Science, etc." pp. 107-108. Sympathy creates, fear paralyzes. Your affectionate interest acts like a current of air. Sympathy is intuitive understanding; no heart can resist that force.

L. Mumford, "Conduct of Life," p. 285. The withdrawal of Love and the rising of aggression go hand in hand, for Love is a *capacity* for embracing otherness—while

a shriveling of interests and anxiety go with the transformation of a benign personality into a belligerent one, as in senility. Koehle. (N. Hartmann) p. 114. Love accomplishes the miracle of actual transcendence of one's own ethos in focussing his mind on that of another. Love is a *cognition*, a recognition in another person of that which each person usually knows only of himself. It is a kind of emotional anamnesis, which like that of Plato, is based not on one's own experience (empirical). It is a feeling-after, a co-feeling, or feeling with a co-experiencing.

J. Feibleman, 1946, p. 41. Peirce held that Love and Logic are two ways of regarding the *same* thing—a chance Love generates more and more 'order' in the world. E. Fromm, p. 97. Love and Reason are only two different forms of comprehending the world, neither possible without the other, but each is an expression of a different power.

Riegler, p. 195. Love is a good diviner. Love achieves much without any effort. p. 196. It is creative. Most persons are in love with Love.

Otto Rank, "Beyond Psychology," p. 131. Love has constructive Faith in the ultimate harmony of the soul within and the soul without. Lepley (Parker), p. 233. Only when, through caritas, I make the interests of other persons my own can they count for me.

Frankel-Brunswik, p. 141. There is an affinity between the orientation toward Love on the one hand and of a general flexibility (docility) on the other. And likewise an

affinity between hostility and intolerance, of ambiguity and of stereotyping.

R. B. Perry's "Convergence" and its evils. "Gen. Theory of Value."

T. V. Smith, p. 357. The extension of the 'contractual' idea (Jefferson, Locke), through which alone Society could materialize at once the individual and the common. The difference of stimulus beyond a certain point discourages communication by making it difficult; sameness of stimulus beyond a certain point dulls the desire to communicate. The scope of 'mutuality' limits the spread of the 'common.'

It is easier and more economical to accept the 'given' existing 'good' than to eliminate the 'bad' and start all over again from scratch.

Niebuhr, II, p. 254. Equality as the pinnacle of the ideal of Justice implicitly points toward Love as the final norm of Justice. For equal Justice is the approximation of Brotherhood (Love), etc.

P. Sorokin, "Alt. Love," p. 213. Love's dividends are infinitely more lasting and greater than those of any selfish enterprise.

H. A. Murray. (T. Parsons, E. Shils, Editors, "Toward a General Theory of Action," 1952) p. 436.

G. W. Allport, 1937, p. 530. Law of Assimilation. ('Ecphory'—Semon).

O. Rank, "Beyond Psych." p. 190. Love, in its extreme form: masochistic surrender, is not negative Will but the positive affirmation of the Will *wanting* to surrender to something bigger than the Self.

Vivas, 1939. (J. Dewey) "Theory of Valuation," p. 108. Since desires or interests cannot be satisfied in isolation but must be satisfied in "definite existential contexts," and since these 'contexts' are situations within the life-activity of a person or group, interests are so linked with one another that the valuation-capacity of anyone is a function of the "set" to which it belongs, i.e., Vivas comments: "To be good the satisfaction of a given interest or desire must be furnished by an 'object' (or situation) capable of satisfying desire in the context of linked interests to which the desire belongs (desire-complex)."

Werkmeister, p. 372 (Santayana) The ideal Society is the society of ideal 'affinities' (Loves).

Vivas, p. 187. The process of justification tests what *we* take to be the right against a progressively ascertainable notion of what is *truly* right. ("Requiredness" tests the objectivity of the individually held concepts, and of the individually performed commitments and actions,—in Vivas' sense.)

Vivas, p. 94. How does the individual test the Moral adequacy of his own judgment? He can do so in terms of his own commitments, which are expressive of his habits, ideals and purposes which constitute the Self. (Charner Perry is arbitrary. See p. 355, note 1.)

"Social Selection"—J. Huxley's Sexual Selection of mates. Selection by Institutions ("Institutional Selection") and W. Coutu, and his "Selector Systems" or Selectors.

H. Helson, 1951, (1953), p. 302. "Palatability" is the prototype for the development of other concepts

in the field of feeling and emotion.

A. Flew, ed., "Essays in Conceptual Analysis" (J. Hospers), pp. 111-112. The conscious intent is not the whole of the purpose, but *includes* Unconscious purpose.

CHAPTER VIII-C SUPPLEMENT

Smiley Blanton, M. D., "Love or Perish"! 1957.

R. McKeon, 1954, p. 37. Order of Loves from love of the divine, from the highest to the lowest values.

Floyd Allport, 1955, pp. 243-244. Applies as standard of reference to weight—to Beauty and other significant attributes.

Helson's "Adaptation Level" in conjunction with self moral growth, and ego-involvement: A. C. Garnett, 1937, p. 288. The essence of moral goodness lies in the adherence of the individual to his *own* subjective standard (zero function)—as belonging intrinsically to the soul whose development it guides. p. 287. Even where errors are made, providing the person has been faithful to his own subjective standard (as seen by *his* "humanistic conscience") if right or wrong, his own moral character does not suffer. Inded one can point to cases of moral disintegration resulting from a refusal or neglect to do some action *believed* to be a duty, though of a kind which a more enlightened conscience would recognize as wrong.

D. M. Johnson, 1955, p. 343. Scale centering, pp. 344, 352. A

centering standard. 1909, 1910. The "Central Tendency" of Hollingworth—to locate an "indifference point." p. 354. Category I men. P. A. Sorokin, 1954, p. 14. The "zero" point is neither love nor hate.

(P. Tillich)—Anshen, pp. 664, 665. Justice and power are rooted in love. The negation of justice and power for the sake of love is not demanded. Love, justice and power are inseparable in Being itself, but they are separable in finite existence.

Hinsie & Shadsky, "Dictionary of Psychoanalysis," p. 585. Schizophrenics show a barrier between the conscious and unconscious levels. See note 47 in this chapter; A. Flew, ed., etc.

P. E. Vernon, 1950, p. 34. (Spearman's "G"—General Capacity Factor) pp. 35-6. Insistence on "G" (total personal equation) does not involve any denial of ("S") Special Talents in individual cases. (E. g., the love talent or capacity or virtue.)

F. Allport, 1955, pp. 244, 252. Werkmeister, 1948, "Neutral Indifference Region"; Sherif's "Psychological Zero"; "Anchors" in judging. D. M. Johnson, 1955, p. 345. E. Cassirer, 1949, (Swabey), pp. 138, 141-3, 146. Münsterberg, 1909, pp. 52-53. J. Collins, 1954, pp. 537-8. No "subjective" without contrast with another content appearing as "objective." The "adaptation level" (of Helson) and the "aesthetic feeling" (of Kant). The "object" in relation to our powers (standard).

P. A. Sorokin, 1954, p. 41, (ed.) Love as capital (p. 498). The power-systems of Love and its en-

ergies. The productive capacity of the social and cultural power-system of Love. Also pp. 80, 86.

J. Collins, "History," 1954, p. 538. Kant differentiates between the beautiful and the sublime: the one we *can cope* with. (Same difference obtains between Love and the sublime.) The beautiful object displays a "fitness" for *our* powers. (Same is true of the *loved* object.) It excites the harmonious play of our cognitive powers. The other (the sublime) attracts and repels. In beauty (or Love): beyond this purposive reference to *our powers* the object grasped reveals nothing of itself. . . .

Berne, 1947, p. 103; and Knowlson, 1918, p. 51.

H. L. Sullivan, 1957, p. 305. His (individual) potentialities are detected by his (natural) preferences, and his preferences correspond to his potentialities. The performances of the organism show a relatively great constancy (level), with fluctuations around a constant *mean*. This relative constancy (center or level) identifies an organism (individually) AS SUCH.

CHAPTER VIII

D. FREEDOM

Hobhouse, p. 75. The ultimate function of Freedom is that it is a condition of spiritual growth. J. Gutmann, 1936, (Schelling), XXXIV. Freedom is an axiomatic fundamental of Philosophy, which does not need to be proved. XXXV. He invokes it as a Principle of Explanation and as a Principle of Action. De Beauvoir.

(Frechtmar) p. 24. Freedom is the source from which all significance and all Values spring . . . the justification for one's existence. . . . p. 78. Willing Freedom and dis-closing Being are one and the same thing. Ascoli. pp. 55, 56, 58, 69, 70, 119, 125 and W. A. Kaufman, p. 472. Freedom is the freedom to cultivate such distinctively human capacities of the Spirit as: Art, Religion, Philosophy. De Beauvoir, p. 107. Freedom demands both that it recover itself as an Absolute and that it prolong its movement indefinitely (anagogic, vectorial). p. 113. Freedom is the absolute condition of realization of comfort, happiness and all goods which human projects define.

B. Malinowski, p. 39. Freedom is the successful unimpeded course of the cultural process bringing full satisfaction to all needs. p. 137. Spinka, p. 116. Berdyaev makes Freedom the criterion for judging the nature and destiny of Man. Freedom is a Modality of action. Yogavasistha, p. 581. D. Oman, p. 4. Freedom (& Faith) are both absolute.

A. Wilder, p. 515. (Freedom as heritable, an Instinct) My native Freedom is mine because my parents exercised a freedom which was theirs. Koehle (Hartmann) pp. 51, 55. The consciousness of Freedom is an immediate experience (Intuition). I. P. Pavlov, 1928, pp. 275, 282. Speaks of Freedom as an Instinct and as Reflex, a Reflex of Purpose. One of the "Meaning Reflexes."

Collins, "Hist. of Philos." p. 178. (Lavelle) Taken in itself Freedom is an absolute and invincible as Being itself.

Vivas, p. 318. (Heidegger) Freedom is the *capacity* to see the world in its real meaning. Koehle. (Hartmann) Freedom is a *potency*, an actual *power* of the real man. It flows from the center, the innermost being of the person. pp. 51, 55. Hobhouse, p. 25, note 1, Prof. Ritchie says: "Positive Liberty means the *potency* or *capacity* of doing something. Rothchild, p. 111, (St. Augustine). Paton, p. 244. Freedom is a *power* to accord with the principles of Reason (meet its demands). Vivas, (Heidegger), p. 318. The *capacity* to see the world in its real meaning.

Bennett, D., p. 11. Freedom can more readily be felt than defined.

Streeter, etc., p. 84. Power to *perform* is needed.

Hoffding, II, p. 139. Like suffering Freedom presupposes in its (human) Carrier an *ability* to carry it, and in so far as this ability it limited the *amount* of Freedom which the individual carries must also be limited—a greater *degree* of Freedom would oppress him. L. Bryson—Freedom is a human good. It is created (and increased) in the natural world by human effort, and is self-perpetuating in the sense that it allows the creative powers of men to work at their highest energy. Koehle, p. 55. (Hartmann) Freedom an actual power, a potency of the real man, and not a human ideal (only). The problem of Freedom is a problem of existence, an ontological reality. P. Weiss. Freedom is the power behind Evolution.

M. Buber, p. 91. Freedom is the capacity for growth, but not growth itself. Hegel, vol. II, p. 307. Freedom is not a state of repose, but a freeing process. H.

Martin, p. 144. Choice with motivation.

Hobhouse, p. 25, note 1. Liberty as the opportunity and capacity of doing something.

Hobhouse, p. 63. Liberty is not founded on the personal right of the individual as opposed to or as limiting the right of the Community; the more Law the more Freedom. Lee, p. 310.

Vivas, pp. 261, 265, (top and bottom). A centrifugal as well as a centripetal force-center.

G. Murphy, p. 352. As Fromm puts it, there is Freedom *From* and Freedom *To*—Freedom that guarantees a basic and generalized habit of mobilizing all one's energies to meet a new situation. Anshen, editor, p. 510. McMurray speaks of Freedom *in* the Personal nexus. Freedom is a 'modality' of action. (A 'Dimension')

Flewelling, 1952, p. 238. 'Friendship Without Capitulation.' To be sound a friendship must be *mutually* beneficial—to give as not to destroy the independence of the recipient. Carry *our* burden and each others burden.

Sheldon. ('Scanning'). The Self has the power of transferring the (free energy of) attention from one sphere (dimension) to another.

Brun, p. 137, etc. (Von Monakow).

Vivas, p. 274. If, on the other hand, growth of the personality takes place at too rapid a pace (as is often the case in our day) the rapidity also carries with it its own punishment; for the person becomes distracted, queer, eccentric, and *loses his identity*. The romantic ideal of *indefinite* expansion on which such an exag-

gerated value is put in our day and which is one of the exigencies of pragmatic morals tends to add to the social disorder of which men are victims and thus speeds up the social disintegration that produced it.

Bryson, (Hobbes), p. 13. A 'free' man is he in those things which by his strength and wit he is *able* to do.

Lossky, p. 261. Material Freedom finds expression in what one is capable of creating, in his degree of creative power.

M. Ascoli, p. 65. We gain some measure of Freedom because (largely) countless men . . . contributed toward the creation of an enormous pool of human skills and disciplined power.

Berdyaev, p. 128. The denial of Freedom always brings subjection to the finite. B. Malinowski, p. 39. Freedom is the successful, unimpeded course of the cultural process bringing full satisfaction to *all* needs.

B. Croce, (Sprigge), p. 59. Hegel's famous statement that History is the history of Liberty. Flectheim (Flechtheim) p. 297. Hegel speaks of the universal rule of Freedom (and Reason, too) in *every realm* of social and spiritual Reality. Dooyeweerd, II, p. 462.

Piaget, p. 403. The more differentiated the Society the better can its members alter their situation in accordance with their aptitudes, and the greater will be the opportunity for intellectual and Moral cooperation (since) Moral advance is not the result of any advance toward homogeneity (except homogeneity of final cosmic-purpose). Author: see "Adaptive Radiation." P. Sorokin, pp. 349-

350. "S. C. & Personality." Every Group molds our behavior, impresses *its* patterns upon us and forces us to fulfill it. The very structure of the *Ego* of a person, the holy of holies of his personality, is a little microcosm that reflects the *social* macrocosm, the constellation of Groups, to which he belongs.

Vivas, pp. 254-255. So long as men are *Free*, they can always deny the authority of Morality, etc. One is Moral only when he possesses good Will to *be* so. If for any reason a man is disposed to suppress his Moral responses and to deny the authority of Morality over himself, we cannot convince him. And all this even though the authority of Morality cannot be denied without the agent's repudiating at the same time his status as a 'Person.' One can 'know' Moral principles without deciding to put them to use; to practice them he must have the Will.

Hobhouse, pp. 52-53. G. Heard, pp. 127-128. Free choice of Self-Evolution or self-exploitation: that choice runs down through Life to its base .T. V. Smith, p. 214. It is in the fact that Conscience does *not* have to do what (it has discovered) 'ought-to-be' that leads N. Hartmann to the stoutest contemporary defense of the Freedom of the Will. Koehle, p. 52. (Scheler) Freedom of the Will does not mean non-determination of the Will because causal determination of the volitional act of the inner value essence of the Person is decisive. The empirical Person is free even with respect to the autonomy of the value of the Personality. Koehle,

p. 61. (N. Hartmann) There is in man a *power* which decides his conduct in relation to values. This is called: Free-Will. This is so because a value is an ideal *ought* not an unfailing and immediately effective ontological principle. It depends for its realization upon the Personal subject. p. 53. Commit oneself or not to a Value, to let it be his determinant or not. p. 61.

Koehle, p. 209. (N. Hartmann) Providence and foresight are not enough (i.e., 'Intent' is not enough). Only the *Power* to carry out what he saw (intended) in advance makes man a Willing and *Acting* being and, Morally speaking, provides the foundation for the existence of an ethos.

SUPPLEMENT CHAPTER VIII D

R. L. Munire, 1955, pp. 102, 104. (Hartmann) The synthetic function of the Ego (Self) which is a *Specific Organ* of the Person.

J. S. Plant, 1950, p. 78. Cadence. Children with problems of adjusting their own rate of ripening or maturing with the rate of others. Tempo of life. p. 87.

N. S. Timasheff, 1955, p. 39. H. Spencer believed in an innate instinct of Freedom.

E. Neumann, 1949, (transl. F. C. Hull), p. 301. The Ego is a differentiated organ expressing its control in the interests of the whole but is not identical with it (whole). (The Ego is productive as well as regulative.)

CHAPTER VIII

E. BEAUTY

Lossky, pp. 209-210. (Bulgakov) Beauty is as much an absolute Principle of the world as the Logos (Sophia,—Wisdom).

Hegel, II, p. 168. Wieman, "Source," p. 137. The quality they confront in Beauty is of the ultimate nature of existence.

Werkmeister, p. 51. (Emerson) This element (Beauty) I call an ultimate end. It is one expression of the universe. Werkmeister, p. 279. (Santayana) All Art (Beauty) has an instinctive source. Beauty gives men the best hint of ultimate good. Lee-Lepley, p. 372. Davidson, p. 83. Beauty is an immediate intuition. Brewster, p. 56. Beauty is not a means for temporal enjoyment but the supreme end and cause of the world process. Morgan, p. 67. There is a sense of Beauty in all men.

K. Gilran, p. 83. Beauty is like a thing of Might.

F. H. Bradley, p. 152. Beauty, the self-existent pleasant.

C. L. Barrett, p. 314. Beauty is indefinable; it is simple; not made up of this or that other constituent parts. Beauty is a simple thing, an ultimate unit of experience. As are the other (Six) Values. One does or does not experience a Value. The same is true of the Beautiful, etc. . . .

Lossky, pp. 209-210. (Bulgakov) Beauty cannot be confined to any one sense such as vision, but all the senses; also spiritual sensibility is Beauty (Kalology). Cassirer, p. 315. The truth of the universe speaks through the phenomenon of Beauty.

Allport, 1937, pp. 282-283. In an artistic person a sunset, a landscape, a sonnet, a threshing machine, a derelict in the sands, may all be *similar* in that to him they all mean Beauty. The sense of similarity is the subjective condition for excellence of transfer. pp. 273-4. There is an identity of proportionality of procedure. p. 282. The capacity of the human mind for sensing resemblances is astounding.

Langfeld, p. 145. The Beauty of movement depends on the success of the muscular *economy*—the impression given of lack of effort. Same, p. 138. H. Spencer correctly explained a graceful motion as a motion effected with economy of force. Grace as applied to animal forms describes forms capable of this economy. Grace as applied to postures describes postures that may be maintained with this economy. With analogies to inanimate objects. pp. 139-140. Economy of effort.

J. C. Donlan, p. 190. (Thomist) I became a lover of Wisdom's Beauty.

Rignano, "Memory," pp. 10-20. Intellect renders possible that infinite variety of nuances which 'Affective Tendencies' can assume in man. Rignano, "Psychology of Reasoning," p. 342. Coherence or incoherence of thought (in Wisdom) depends respectively on the persistence or non-persistence of the primary 'affective tendency' which impels toward reasoning.

Langfeld, p. 160. Whenever there is a multiplicity of objects we *must* present them as grouped in some *Form*, if we are to perceive them at all clearly; and this

unity of form corresponds to that unification of the organism which is its objective correlate. The act of finding unity in multiplicity is itself a pleasure, which enjoyment varies with the ease of this act of unification.

R. B. Perry, "Realms of Value," p. 324. Art is organized Beauty.

M. Shoen *et al*, p. 568. Grant Allen. The aesthetically beautiful is that which affords the maximum of stimulation with the minimum of fatigue and waste. p. 588. Selection of just those aspects or traits that contribute to their interpenetration of each other. p. 591. The form of Beauty must give the impression of natural Freedom.

Fries, p. 148. (Otto Davidson) In aesthetic experience one finds an immediate awareness of objective purposiveness as an empirical fact, as intrinsic. Schilpp, p. 250. (Santayana) It is the transformation of sensation into the quality of a thing.

Hodge, p. 93. (Dilthey) The greatest gift of Art is a quickening of vision and a widening of the range of understanding. p. 94. The artistic mind seeks to understand life in terms of itself (rather than in terms of the supernatural).

J. Leon, vol. 14, p. 62, sup. pp. 149-150. (E. Burke), p. 151. There are no species of Beauty. p. 153. DuCasse, 1941, p. 43. The generic character in greater or lesser degree. But that degree is never too small to insure that the entities of the given species belong *as fully* as any other to its genus. S. K. Langer, 1953, p. 377. There are no varieties of Art (Music, painting, dance, poetry) only the intuitive knowledge of some

unique experience. R. B. Winn, 1955, pp. 114-5. Faith is of one piece, whatever the field of attention. It is the "what" not the "that." "Philos. of E. Cassirer," 1949, pp. 827-8. The same throughout all. The general Essence at the bottom of an infinite number of possible varieties. Same, pp. 164, 169. Same, p. 348. (Leander) Genres are merely empirical distinctions. Wm. Oliver, 1957, pp. 13-14.

P. A. Sorokin, 1954, p. 41. The "energies" of Beauty (truth).

CHAPTER VIII

F. Might

W. H. Sheldon, p. 129. Scholasticism finds the real things to be either mind or body and both in one; and the modern process-view also finds the original stuff of Reality to be capable of becoming either Body or Mind.

Murphy, "Personality," p. 130. E.g., the metabolic rate, which affects thresholds of perceptive reaction.

A. Keith, p. 91. Every advance of Civilization means an advance also in potential physical force (Might). This G. C. Coulton wrote in 1916.

Might includes within its essential meaning the idea of "resistance"; the magnitude of that resistance being a measure of the might (or force or work) needed to overcome it; and this "resistance" intrinsic to might or force can be in the form of natural obstacles and difficulties or of human opponents or cooperants. (The "recalcitrance" of objects, persons, events—already in exist-

ence, and operating in accordance with their given natures and properties).

CHAPTER VIII

G. WISDOM

Dewey, (Ratner), p. 758. Reason (ableness) is a quality of an effective relationship among *desires* rather than a thing opposed to desire. It signifies the order, perspective and proportion which is achieved during deliberation out of a diversity of earlier incompatible preferences. More passions, not fewer, more habits, is the answer. pp. 751, 759, 760. H. Bailey, p. 196. The phenomenon of emotion is impossible without *thought*. Morgan, p. 48. *Logos* is universal in Nature as a dynamic principle or force which permeates all matter. L. W. Beck, p. 138. D. Hume) All inferences and belief in causation are as unavoidable as the passion of Love and Hatred. All these operations are a species of *natural Instincts*.

W. H. Kilpatrick, p. 71. Even emotional life is not irrational in itself. Eros drives the mind towards the true. (Plato)

Husserl, p. 588. (Farber) Consciousness creates Reality in the act of knowing it. "Eureka" phenomenon.

J. E. Creighton, pp. 477, 479. Thought and feeling interpenetrate; a defect in one is a mark of failure in the other. (Aristotle) We are not really good until we *feel* pleasure in doing them. (R. M. Scorn, "Perspectives, a Symposium," p. 702.)

Levy-Bruhl, p. 74. (Malebranche) The passion to discover

the truth is a beneficent passion. (Instinct). Thilly-Perry p. 575. With Bergson Instinct is a capacity to deal directly with the object; intelligence is a capacity to deal indirectly and experimentally with it. Seidenberg, p. 35. (Sir E. Ray Lankaster) Educability is a mechanism similar to that of Instinct. The character of educability can be transmitted; and it is a power of congenital character—like Instinct. Same, (Boas), p. 46. The emotional elements have continued and still continue to shape the form of our Culture, despite the supremacy of Reason. Tinbergen, p. 112. Definition of Instinct: Instinct is an hierarchically organized nervous mechanism which is susceptible to certain primary releasing and directive impulses of internal as well as external origin, and which responds to these impulses by coordinated movements that contribute to the maintenance of the individual and the species. Levy-Bruhl, p. 36. (Bergson) Instinct and Intelligence represent two divergent solutions equally fitting of one and the same problem; only one is assured of immediate success, but limited in its efforts; the other hazardous, but whose conquests might be extended indefinitely. The struggle between the two is one of ascendancy not of outright displacement. Instinct refers to the 'what'; Wisdom to the 'how.' Seidenberg, p. 33. Within the scope of the organic realm Intelligence rises as a surrogate of the Instincts, or rather as a supplementary principle. Intelligence is a directive agency superimposed upon instinctual behavior. L. Paul, p. 64 (641). Instinct is Rea-

son, the predisposition to follow certain intricate patterns of behavior with or without foresight of their end. A. J. Bridges (F. H. Bradley) p. 215. Reason is an Instinct. Metaphysics is the finding of bad reasons for what we believe upon instinct. But to find these reasons is no less an Instinct.

James, II, p. 525. Quotes Lotze: Reason as Instinct. Consciousness in its very nature is impulsive. Woodworth, 1948, p. 249. (Dilthey) Understanding cannot be purely 'Intellectual,' but must be appreciative, sympathetic, feelingful, values as well as facts.

James, II, p. 530.

James, II, p. 559. What checks our impulses is the mere thinking of reasons to the contrary; it is their bare presence to the mind which gives the veto to the otherwise fiat in all types of decision. The contemplated acts do not now dominate consciousness or compel attention, with their inevitable issuance into execution.

A. W. Watts, p. 73. Working rightly the brain is the highest form of 'instinctual Wisdom.' Hobbes said that Reason is an Emotion.

Murphy, "Intro. to Hist. etc." p. 414. (MacDougall) Instinct is a succession of processes with a tendency to perceive a situation in a given way (idea). Such perception is followed immediately by an appropriate affective or emotional affect—appropriate in a sense that survival is possible only for those in whom such affect follows. E. g., the experience of the emotion (of fear) leads physically to the impulse to escape. Instinct contains an emotional core, and every emotion is the

core of an Instinct. Each Instinct involves a cognitive, affective and conative disposition.

Saul, p. 83. A fundamental principle seems to be that all modes (modal *law* spheres—Dooyeweerd) of adaptation tend to become automatic. In terms of a hierarchy in the Central Nervous System, somewhat lower centers take over an action and make it automatic, so that the higher centers can be free for other tasks of adaptation. Tinbergen, p. 107. The step-wise descent of activation from relatively higher to relatively lower centers eventually results in the stimulation of a center (or a series of centers) of the level of the consummatory act (consummatory or executive act as contrasted with the felt presence of the appetitional). Same. Emotion is a perception of outward realities plus a perception of one's internal biological-force response to those perceived realities.

Pepper, "Digest of Purposive Values," 1947, p. 95. "It is the evolutionary working process" which has selected the system-of-Drives comprising an animal behavior repertoire. The survival factor as a source of value transcends happiness as such a source.

S. K. Langer, p. 99. The central thesis of Creighton's article is: if there is something in our mental life besides Reason (discursive cognitive too); and since the only alternative to this Reason is Feeling, then feeling itself must somehow participate in knowledge and understanding. p. 100. Feelings have definite forms which become progressively articulated. (Music, e.g., helps Language express those feelings). The very idea of a non-

rational source of knowledge vitiates the concept of Mind as an organ of understanding.

Bailey, p. 85. The phenomenon of emotion is impossible without thought.

M. R. Cohen, p. 444. It is not Wisdom to be *only* wise (Santayana). Merriam, p. 191. Even the repression of Intelligence is a process which requires intelligence in the long run, and thus the thing it sought to banish (inhibit, control) may reappear even in the act of exile.

W. H. Thorpe, 1956, p. 139. In the function of the Central Nervous System *inhibition* is as fundamental a process as is synoptic excitation. (Depolarization vs. Hyperpolarization process).

Thorpe, 1956, p. 155. Learning and its associated Drive may be phylogenetically primary. Slight hereditary changes in neural thresholds could be effective in making *learned* responses *instinctive*. p. 153. Instinct can be regarded as derivation from primitive learning ability, yielding an economic return. p. 134. The urge to perceive is a first-order drive, and a plausible argument can be made out for its having developed in the course of evolution in two opposite directions—to produce *both* the many elaborate Instincts *and* the higher learning ability (found in higher animals,—Wisdom). See (13) in supplement.

G. Murphy, p. 411. All thinking is in its core unconscious. It is only its shadow which is conscious; and this is true of Free-Will as well as of directed *thought*. W. James, pp.447-449. Voluntary and Involuntary attention may be

essentially the same thing. See p. 450.

Coffey, "Epistemology," 1938, II, p. 522. The Scholastic theory of objective evidence embodies the true form of Intellectualism, the form which recognizes and assigns their rightful function to the *affective tendencies* (Our Seven) of human nature a real, if indirect, evidential value which Intellect can appraise as objective evidence for the truth of their dictates.

N. Hartmann, I, p. 93. The philosophic outlook upon Values is subordinate to the living well-spring of the valuational consciousness.

Rignano, p. 93. The memory of a sensation is nothing but the restitution of the very same specific current which constituted the original sensation. Innumerable instances which show that the psychologic effects of the mnemonic revival are the same as the effects of *real* sensations. p. 92. If "specific" accumulations exist, they are formed and deposited by exactly the same type of specific energy as that to which they are capable of giving rise when discharging.

James, II, p. 450. Attention creates no idea; the idea must already be there before we can attend to it. (Like Kant with regard to time and space and the *a priori*.)

N. Hartmann, (S. Cort, translator), I, pp. 58-61. Anamnesis as aprioristic, inborn knowledge. p. 60. Learning is the apprehension of inborn knowledge.

Every value once conceived has a tendency to realize itself. A. Rapaport, 1953, p. 199. The referents of non-discursive symbols are

inside the communicants, bound up with the meaning to be conveyed. They are the inner states of the communicants. Author: According to Reichenbach there is no such thing as a priori "knowledge" (A. Rapaport, 1953, p. 201). We have only this, the circularity of knowledge—viz: that the *general* principles of structure are deduced from observation of *particulars*, and the totality of *particular* truths is deduced from the *general* principles of structure. I say there is no a priori knowledge, but there is a priori *Capacity* for acquiring a certain level-magnitude of knowledge with minimum effort.

"Operationism."

The "G" factor, and the 's' factors.

Synecdoche.

Whitehead, "Process & Reality," p. 311. According to the philosophy of 'Organism' on Consciousness, a pure concept does not (necessarily) involve consciousness. Consciousness arises when a synthetic feeling integrates physical and conceptual feelings. Same, p. 427. Conceptual experience does not in itself involve consciousness, its essence is valuation (rather). Dewey, p. 751. Habits are conditions of intellectual efficiency. Scientists know with their habits, not with their consciousness. But habits disintegrate at the touch of conflicting impulses. Thinking is a tentative rehearsal of competing courses of action.

A. Grünbaum, p. 158. The time requirement for acts of thought reported as the result of investigations in physiological psychology.

Cairns, p. 326. The transcendental ego is implicit in actual

acts. Zipf, p. 305. The schizoid's intellectual rigidity may be deeply rooted in a mechanical inefficiency of his *total* system because it takes 'work' (energy) to change one's mind.

G. Williams, 1941, p. 249. (Levy-Bruhl). The prime function of Reason in Morality is as a necessary instrument for the achievement of the higher values. Its role is distinctly secondary. However: Perry (Tendencies) p. 143. The New Idealism gives "constitutive" validity to the cognitive consciousness (Wisdom-reason), not merely 'regulative' validity.

Husik, p. 245. Maimonides: Intellectual qualities are dependent upon Moral (ones).

Seidenberg, p. 34, (quotes J. Huxley). An heredity of experience to supplement the universal heredity of living substance. Same, p. 34. It is by a 'natural selection' of ideas and actions that greater rationality instead of greater irrationality results.

Brun, p. 23. In a certain sense, therefore, the cerebrum (seat of thought) is actually subservient to the diencephalon, the seat of moods, emotions, volitions, etc., both bodily (organic) and mental.

Dooyeweerd, III, 1957, p. 69. Will is a specific Direction of human *Acts*, (which have different modal aspects, and may assume different structured individuality).

K. Lewin, p. 57. Within the mind there are regions of extremely various degrees of coherence. We have to do not with a single unitary system but with . . . a number of strong configurations (separate energy *converters*). Dynamic unities which show a greater or lesser degree of abscission.

pp. 55, 57, 62. Astoundingly complete segregations of different psychological systems.

SUPPLEMENT

J. S. Plant, 1950, p. 88. Prolong adolescence by withholding adult duties.

D. Katz, "Gestalt Psych." translated, 1950, p. 70. The antagonistic reflex' in limb movements. *Paired* reciprocal movements are the elementary form of physiological motor action. There is no motor "atom" but a paired reciprocal movement. (Wachholder, 1925). Individual movements are complex secondary modifications of original "rhythmic" functioning.

E. L. Hartley & Hartley, 1957, p. 188. Instincts and inherited capacity to learn (Intelligence) are distributed on a continuum.

G. H. Mead, 1932, p. 71. Ideation results from delayed responses. Same, p. 68. Knowledge is a process in conduct that so organizes the field of action that delayed and inhibited responses may take place.

Rapaport, p. 703. Intellectualization is capable of binding and neutralizing great amounts of drive energy, and thus is one of the main contributors to the autonomy of the Ego in its relation to the 'Drives.' p. 704. The development of the motivational hierarchy transforms the drives, periodic in nature, into a continuously acting system of motivations. (Cultivated always per se). p. 706. Broad system of objects or relationships is integrated, a hypercathectic organization formed in

which at lesser expenditure of cathectic energy but on a higher level of potential.

W. H. Thorpe, 1956, p. 153. "Instinct is a derivation from primitive 'learning' ability" (which is part of Wisdom). p. 152. Perception divided into two parts: (1) Learning; (2) Instinctive. The first becomes stereotyped in the latter. Author: "Wisdom engagée"—Instincts. Related to functional autonomy—"a fixed-action" (mechanism) pattern provides its own motivation.

The urge to perceive is a first-order drive.

S. Ferenczi (1926) and 1952, p. 370. The organic ID (seat of the Instincts) is intelligent.

Metz, p. 335. (F. H. Bradley) To find reasons for what we believe upon instinct is no less an instinct (itself). Metaphysics is more an attitude than a theory. J. J. B. Morgan, G. D. Lovell, 1948, p. 257 (MacDougall)—"Even the faintest & calmest thought is ultimately rooted in instinct."

Foetalization and Neotony. (Paedomorphosis). J. Rostand, 1936, p. 102. It would be owing to his exceptionally slow growth that man has forged ahead . . . "foetalization" arises from a diminution in the speed of development (persistence of foetal character after birth). Retain embryonic character in the post natal stages. Portman, p. 365. Fetalization: A maturation of the typically human form is induced in the foetal stage by altered harmonal influences. J. Huxley, 1954, p. 20. Paedomorphoses: The prolongation of an early phase of ontogeny (juvenile, foetal, larval) into sexually adult life by some type of hetero-

chrony in development. M. F. Ashley, "American Anthropologist" Feb. 1955, vol. 57, no. 1 part 1, p. 21. Neotony: The retention of an embryonic or youthful character in the adult. (Neotonous Mutations) the "Gerontomorphic Principle." See Loewenstein, p. 70. (M. Schur). Loewenstein, p. 384. Psychic inhibitions influence the endocrinological developments,—change the hormonal pattern (Hans Lampi). p. 264. They are only altered by experiences which upset the whole inner equilibrium and reach down to the infantile foundations of the personality. A. Portmann, pp. 350, 355. The time needed for adaptation to the obligatory social world is prolonged not only through postponement of sexual maturity and late termination of growth, but also, etc. . . . p. 356. J. Huxley, 1954, p. 136. Neotony. Bolk, "Foetalization" retention during ontogeny of a condition which in other mammals is embryonic (only!) and temporary—as it must have been in man's ancestors. Escape from specialization by pedomorphosis linked with neotony. Haeckel's "Biogenetic Law": Ontogeny creates, not recapitulates, phylogeny. pp. 123-125. Definition of neotony: the acceleration of the development of the reproductive organs in relation to the rest of the body so that the animal becomes sexually mature in a larval condition. Peter Blos, "Amer. Jour. of Orthopsychiatry," vol. 24, 1954, p. 735. Prolonged adolescence: a remarkable resistivity against the regressive pull in conjunction with a persistent avoidance of any consolidation (termination) of the adolescent process.

p. 736. The adolescent process is closed when hierarchical and relatively inflexible organization of genital and pregenital drives have been attained, when ego-functions have acquired a significant resistivity against regression. (Hartomy). D. B. Klein, "Abnormal Psych." 1951, p. 195. Genius defined as the prolongation of adolescence or youth. (G. Stanley Hall) Prolongation in genius of the youthful not the "mature" set. According to the "prophetic theory" progress is to be found not so much through the emphasis upon, and the preservation of, maturity as upon the preservation and prolongation of adolescence. p. 197. (H. Ellis) Talent vs. genius—must not be forced too soon into the mold of maturity. S. Ferenczi, (transl. J. I. Suthie), 1952, p. 271. Freud stated that habitual sexual gratification renders the child ineducable.

B. Croce, (transl. by D. Ainslee), 1953 (1909), p. 7. The greater part of the intuitions of civilized man are impregnated with concepts. E. Cassirer, 1949, (Kaufmann), p. 809. To Husserl reflection is a way of immanent intuition.

J. E. Royce, 1955, pp. 29, 75. A motive is specific.

The "reality principle" itself is closely identified with inhibition and the ability to postpone action and gratification. ("Dam" law, also). Loewenstein, (Schur), p. 70. E. Jacobson, p. 60, (Freud) "Reality Principle" as restraint.

Fetalization and Neutony: Blos, p. 736. The adolescent process is closed when a relatively inflexible organization of genital and pregenital drives has been attained; etc.

P. B. Rice, 1955, pp. 105-6. Full apprehension and enjoyment require some measure of symbolization, for the symbolic pattern holds together complexity and helps master it. It gives resonance to the consummatory experience. Maritain, 1955, pp. 155, 157. The "immaterialization" of knowledge. (G. Spearman) K. C. Gamsin,

1952, p. 20. There is a presumption that growth among intellectually superior children continues longer than growth among the average or mentally handicapped.

G. Humphrey, 1951, p. 310. Messer postulated an unconscious machinery underlying the conscious process of thought.

KEY CONCEPTS

1. *Adaptation Level* or Category Limen, or Egocentricity, Zero Function. Psychological zero—indifference point. Valencen, R. Brun.
2. *Adaptive Radiation*. Barrel phenomenon, and Conductive Society.
3. *Contrast, Law of*; and *Range*. Spectrum width. "*Law of Difference*."
4. *Dimensions*. Seven-Dimensional Moral System.
5. *Ego-Involvement* and Humanistic Conscience, and Stimulus Bound, and Homeostasis, Law of Equilibrium. Immanent Orientation and "Action Theory"—von Münsterberg.
6. *Etherialization*. Tokenization, Miniaturization, Mnemes, Redintegration Law. Symbolization. Law of Assimilation. 2. v. (22) below.
7. *Functional Autonomy*. G. W. Allport.
8. *Harmonious Differentiation*; Non-Restrictive. Principle of Concatenation (Cassirer, E.) S. K. Langer, 1949, p. 129, b. Laws of Functional Correlation (Keynes). See, *Linkage*, 12, below.
9. *Homogeneous Pluralism*, Synecism, Isotropy, Enkapsis, "Signate Matter. "Emergentism"—Levels or dimensions of Identity and Difference. A. C. Bahn, "Jour. of Philos." vol. 44, 1947, p. 241.
10. *Humanistic Conscience*. E. Fromm.
11. *Hubris*, Obstreperousness.
12. *Linkage*, Cluster, Reticulation. (See above, 8.)
13. *Selection*: Natural, Social, Divine.
14. *Recursiveness*, Eternal Recurrence.
15. *Systematic Bias*. G. G. Simpson.
16. *Sobornost*. O. N. Lossky.
17. *Structure vs. Causality*.
18. *Transality* or *Allomerics*.
19. *Youth Prolongation*: Neotony vs. Fetalization.
20. "*Eternal Proposition*."
21. "*Prophetic Theory of Genius*" vs. "*The Degenerative Theory*" of *Genius*. The first attributes genius to a tendency to prolong adolescence (postpone the coming of maturity) plus resistivity to specialization; and the second says genius is due to over-specialization and growth of one segmental power-capacity of the individual at the expense and neglect of his other capacities leading to their deterioration. See notes on Fetalization and Neotony from Index. See no. 19 of this section, "Key Concepts."
22. "*Law of Assimilation*." G. W. Allport, 1937, p. 530.
23. *Doctrine of "Providence"* (Vico, Bradley).
24. "*Sophisticated*" *Evolution*. Edel, 1955, p. 153.
25. "*Selector Systems*," i.e., Institutions. W. Coutu, pp. 113, 118.

26. "*Law of Equilibrium*" (P. Janet) Text, p. 52. See Index Notes, II, p. 91. "Residual Load," Flugel, 1955. "Secondary Function," Gross.

27. *Law of "Dam."* To counter over-specialization. "Eranos Yearbooks, 1954. (F. Meier, vol. I, p. 162). Adjunct to the "Reality Principle" of postponement of gratification—a "Frustration Tolerance."

28. "*Relativism*" vs. "*Relational*

Determinism," with each of the Seven Dimensions or capacities or values as an absolute, an 'invariant relationship,'—a "relational determiner" or determinant. (M. Mandelbaum, et al, eds.,—(Asch)—1957, pp. 355, 360-1.

29. "*Kretschmer's Law*"—Schilder, pp. 269-270, 276. Going from focal consciousness to ever lower levels of consciousness, and finally becoming structuralized and somatized.

INDEX

N — Notes. FN — Footnotes. SN — Supplementary Notes.

A.

Absolute: See:—Whole (Will).

Actual & Possible: 141.

“Action Theory” N-VI-45. FN-V. FN-I, (Defined).

Adaptation Level: 145, 172, 175, 205, 207, 239, 250, 219, SN-I-25;
N-VII no. 1. SN-VII-42 & 50 (Dewey's . . .)

Center Point, of: 239.

& 7 Homoestatic Systems: 172, 175.

& Moraliy: SN-VIII-C-50.

& Humanistic Conscience: SN-VIII-C-50.

Adaptive Radiation: 57, 71, 77, 82-83, 101, 175.

Defined: FN-IV, (Carter), 202, 212, 248-9, NS-V-80, no. 3; 197,
N-IV-14 (end).

Allometric: See:—Constant of Proportionality,

Amplification: 206, 244.

(Re-amplification) SN-VII-47, 55.

Anacritic: 182, 185.

Anlage: 122.

Assimilation, Law of: 164, 215, N-VIII-C-39.

Attitude: 191.

B.

Balance vs Centralization: 63, 70, 155-157.

(of Dimension-Parts) 161, 224.

Bancroft's Law: See 'Homoestasis,' FN-II.

C.

Cadence (Tempo of Maturation-Growth):—SN-VIII-D-9.

Category Limen:—See 'Adaptation Level.'

Classless Society: 112, 212, 229.

Clinamins: (Lotze) N-VI-8. FN-II; FN-VI (De Latil).

Cluster: See 'Linkage.'

Coincidence of Whole & Part: 30-32, 108, 200, (Ego-Involvement)
214, 224.

Compossibles: Law of Limited Variety, Keynes: 130.
 Conductive Society (Classless S.): 82, 112, 212, 217, (229).
 Conscience:—See Moral Sense & Humanistic Conscience.
 Consciousness: 118-9.
 Seven sub-categories of: 261.
 and Will: 119.
 See: the UnConscious.
 Constant of Proportionality: 197 (Allometric).
 "Converters" of Energy: FN-VI, (Cottrell).
 Convergence, of Goals, Purposes, (R. B. Perry). N-VIII-C-33; N-LV-11;
 134.
 Co-operation & Competition: 135.

D.

Difference, Law of: (Law of Contrast): N-VI-14.
 Differentiation: (Specialization, Speciation, Individuation): Harmonious Diff. (Non-Restrictive): 128, 157, 175, 263.
 Dimensions: See SEVEN Dimensions.

E.

Economy-Simplicity: 236.
 Ego-Involvement: See Coincidence, of Whole & Part.
 Elasticity (-Plasticity): 136, 148, 221, 222, 224,
 and Starvation (of Traits-Drives): 224, SN-VI-9, (28-N-VII).
 Energies:
 Specific (Cathexes): 44.
 Free E.: 46, 68, 168, 209, N-II-12.
 vs Moral Action: 185.
 Engagée:
 Freedom Eng.—(Liberty Eng.) N-VIII-B-16, last one.
 Love Eng.: 224.
 Equilibrium, Law of (P. Janet): 52, SN-II-127 (Defined). SN-II-6
 (E. Mayo). (Residual Load) FN-VII-last; FN-VI; SN-VII-40
 (Flugel).
 Evolution:
 Irreversibility of: 117, 142, 221, N-I-13 (Rollo's Law).
 As the ONLY permanent Law: 142.
 "Sophisticated" Evolution: FN-VI.
 Exploratory Instinct, (Manipulatory Ins.): 259.

F.

Faith vs the Religious: 186.
 Fetalization, (Neotony): 251.
 Finite-Infinite: 130.

Freedom:

vs Freedom-of-Will: 225, 230, 231.

Within Organization: 221.

vs. Might: 154.

& DeClassification: 229.

Freedom-of-Will, (defined): 231, 232.

Functional Autonomy: 116, 148-9, 174, 199, (Perry's "Mutation")
N-VI-50; SN-VII-5.

Funded: 136.

G.

Genius (the): 98, 99, 101, (See "Top Man").

Prophetic Theory of Genius: SN-II-13.

Degenrative Theory of Genius (Lombroso) FN-VI.

God: Defined: 180. As correlate: 181. As Explanation: 18.

As Eternal Proposition: 90, 92, 106, FN-V- Gratry, near end).

Intuited By: by Each of the Seven: 109-110.

by the Moral-Whole Self: 180-181.

vs Concept of God: 110. vs The Good: 106-107

vs Spirit: 91, 106, 110. vs Cause: 98, 100, 106.

& Creation thru Judgment: 89. as 'Persuasive' N-VIII-6 (Bokser).

Good, the: 70.

Seven Varieties of: 11-13.

Growth: Growth Differential: 165,-(Social Lag).

H.

Halo Effect: N-IV-40.

Homeostasis: 172, 175, 221, 222, 224, 202, FN-II.

Homogeneous Pluralism: See Pluralism.

Hubris: (Obstreperousness :78, 192, SN-IV-40.

Humanistic Conscience: (E. Fromm) N-VI-42 & 46.

& Morality: SN-VIII-C-50. FN-II. SN-I-25 (middle).

I.

Inertia, Principle of: (& Instinct), (Economy, Inhibition) N-VII-25.
SN-VII-60, 75.

Injectives: 184, 224, 254, (S. J. Pepper, quoted).

Input-Output (of energy): 140.

Instincts (& Motives): Definition: N-VIII-G-3.

Singleness, simplicity of: 252.

Integration vs Balance: See Balance.

Integrational Status (Degree of Complication): 85, 147, 153, 197, 257.
in Beauty: 236.

Intentionality: 147.

Inter vs Intra Personal: 67, 231, 241.

Irradiation: (Inter-sensory Meaning) 234.
Irreversibility: See Evolution.

J.

Justice vs Morality: 197.

K.

Kalogogothia: 37, 165.
Koinotropy: N-VI-35. SN-VI-78.

L.

Lag, Culutral: N-VII-31.
Latent Learning: (Functionlust): 174, 250, 251.
Limited Variety, Law of (Keyens' Law), Compossibles. (Russel, 1956).
130, SN-IV-23. N-IV-4. N-V-B, 66, 68. (Royce).
Linkage (Cluster): 38, 151, 153, 155, 162-3, 193, 196, 263.
vs Overspecialization: 163.

M.

Might vs Sex: 239.
Moral: vs Spiritual: 121, 229.
& Power, Energy Total: 185.
Moral Sense: See Humanistic Conscience. (Conscience).
Morality: Defined: 112, 120, 123, 138, 140.
& Principle of Expansiveness: N-VI-3.
& Zero Function: SN-VIII-C-50.
& Humanistic Conscience: SN-VIII-C-50.

N.

Neotony (Fetalization): 251, SN-VIII-13.
& Genius: SN-II-13.

O.

Objective-Subjective: 217.
Obstreperousness: See Hubris.
Overspecialization 163, 219.
of One Faculty leads to its own decline: 158, 257.

P.

Palatability: 219.
Plasticity: See Elasticity.

Pluralism, Homogeneous: SN-VI-14. N-V-30.
Pregnance (Prägnanz): 148, 168. N-IV-62. SN-V-80.
Productivity, (Abundance): 78, 213.
Providence, Law or Phenomenon of, (Vico): FN-IV.

R.

Recalcitrance: N-VIII-F, last note.
Recurrence, Eternal: Recursiveness: 171-172. (Rhythmic).
ReDintegration, Law of: 215.
Reduction Fallacies: 238.
Residual Load: See "Equilibrium, Law of."
Retardation, -Concept of, or Phenomenon of: 84, 163.
vs Overspecialization (q.v.): SN-VIII-13.
Rollo's Law: See Evolution, Irreversible.

S.

Salvation: 130, 133.
Scan-ning: 193.
Scotomization, (Homeostasis): 262.
Secondary Function, (Gross): & Inertia: SN-VII-60, 75, Roback), 25.
Selection:
 Natural Sel.: 8, 219, 249.
 Social Sel.: 116, 219.
Selector Systems, (Selectors): 57, 116.
Self (Ego, Selves):
 as Dimensive: 201.
 as an Entity distinct from the Seven Dimensions: 34, 46, 50,
 200-201.
 Selves as Nomothetic: 35.
 Unity of, seen in its final single goal-destiny: 63, 70, 155-157,
 161, 268.
Seven Dimensions:
 & Higher Contexts: 215.
 Each an Homeostatic System: 172, 175, 201.
 Equality vs Hierarchicization of: 30, 33, 35.
 Each Established by One Instance: 109.
 Starved D's. (Instincts-Capacities) are more powerful: SN-VI-9.
 (E. Weiss). N-VII-28. (Maslow)). see 'Elasticity.'
Sobornost: N-IV-34. Definition: FN-IV.
Somatization: Corporealization, -Hysteresis) 208.
Sophisticated Evolution: FN-VI.
Span, Law of: N-VI-42, 46.
Specialization: (see Over-specialization) 163, 218.
 Specialization & Generalization: (go together) 160.
Spontaneity, -Direct Acts vs Mediated Ones: 63.
Stability, Principle of: See Homeostasis & Inertia.

Sublimity (or Higher-Order-Systems): vs Size & Number as Productivity Potential: 237. See 'Systematic Bias.'
Subsidiation: ((Hierarchicalization) 174.
Superiority, Intrinsic: of the Good over the Bad & of the More over the Less: 73, 115.
Sustainment (Undergoing): 243.
Systematic Bias: 85, 115, N-VI-10. FN-IV-end, (White).
Stimulus Bound: SN-VII-30.

T.

"Top Man" (Genius): 98-99, 101, 217.

Traces (Engram, Mneme):

Availability of: 205.

Identifiability of: 206.

Tychism (Chance): 42.

U.

UnConscious, the: See 'Consciousness.'

Vs Unconsciousness (as such): 205-206, 208.

Unearned Increment: & "Contexts": 83, 134.

V.

Variety (Keynes' Law): See 'Limited Variety': 130.

Values, 'Positional': See 'Sobornost.'

W.

Whole (Integral), Will: Sustains "Parts."

Absolute Sustains Individuality: 77, 79, 100-103.

Whole & Part

Coincidence of: 30, 31, 33, 108.

i.e. (Ego-involvement): 200, 214, 224.

Will:

& Greater Capacity TO Will: 65, 70, 137.

& Performed Deed, Act (Fiat of): 253.

vs Intent: 48, 53, 62-63, 119, 125, 269.

vs the Conscious & UnConscious: 270.

AS Total Energy of Organism and Its Direction-Movement: 54-56.

Wisdom: an Instinct: 258.

& (Self)-Restraint: 245, 246, 250, 265.

vs Justice: 153.

Z.

Zero Function: See Adaptation Level, See Category Limen.
as Internal Standard: (McClelland): N-VII-1.